The Pulpit

A Journal of Contemporary Preaching

Alvin N. Rogness:

Navigating the Narrows

David H. C. Read	•	Being Good Without God
Harold A. Bosley	•	Alternative to Annihilation
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JOHN WICK BOWMAN
GOD—OUR CONTEMPORARY THROUGH FAITH

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The Pulpit

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CONTENTS: JANUARY 1959

SERMONS

Navigating the Narrows.....*Alvin N. Rogness*
On Being Good Without God.....*David H. C. Read*
Alternative to Annihilation.....*Harold A. Bosley*
Portrait of a Saint.....*Thomas J. Mullen*
Now That I Am a Man.....*Ralph F. Dobberteen*
Why the Church Died.....*W. Cecil Findley*
Our Younger Brother.....*John S. Wood*

ARTICLES

God—Our Contemporary Through Faith..*John Wick Bowman*
Loving God With All the Mind.....*H. Richard Rasmusson*

FEATURES

Book Reviews 28
Memo 3
Poetry .....
Prayers.....2, 10,
Pulpit Calendar..... 27

Prayer

O GOD who art the Creator of all beauty and loveliness and who causest the heart of man to sing for joy, we are deeply grateful for all the beauty and loveliness that are a part of our lives. Keep us attuned to them and make us aware of them constantly. For the beauty of form and sound, of voice and instrument, of music and nature, we thank thee. For the gift of expression and the power to create which thou hast implanted within us we express our debt. Help us to use these thy gifts to us for the edification and inspiration of thy children and for thy glory. Cause us to understand that in praise and worship we put them to their highest and noblest use. Grateful for our talents and the willingness to share them, prevent us, O Lord, from ever using them only for personal gain or glory. May those who give their talents, and those who receive benefits from them, be blessed and so enriched that they may become Christ-like in word, deed, and life. Amen.—*Chester E. Hodgson, Kings Highway Methodist Church, Brooklyn, New York.*

The Pulpit

A Journal of Contemporary Preaching

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Memo:

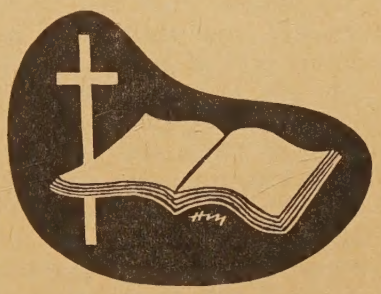
FOR reasons which I hope will shortly be obvious in the book stores, I have been thinking lately about what could be called a New Iconoclasm. The first iconoclasm came a long time ago, of course, when certain Christians decided to clear the icons out of the churches. An interesting, vigorous (and invigorating) chapter in church history was recorded in that ancient tinkle and clatter.

But it is no such gutting of churches or smashing of statues that will be involved in the new iconoclasm. The images that must be done in by contemporary Christians are not the painted or sculpted figurines featured in Catholicism's audio-visual worship—Protestants have done pretty well in keeping such devotional brick-a-brack off our shelves (we do have a deal of dreadful, androgynous Jesus-portraiture to repent and purge, but that is another matter). The images we have to do something about now are the mental pictures we still cart around, the familiar shapes of traditional ideas and conceptions that still give structure to our thinking.

These religious images are not just the unanalyzed impressions we have of divinity—God as a bearded Zeus, Jesus as his gentle junior, the Holy Spirit as a gimlet-eyed dove endlessly zeroing in. More important are the familiar profiles cut by doctrines and relationships. How many of our parishioners have completely taken-for-granted images of faith as the buying of an idea, the signing of a creed, the assent to propositions? How many Christians have images of the covenant as straight quid pro quo—those who have heard of the covenant, that is? How many picture Christian ethics as the approved formula for getting on the good side of God, for wheedling Almighty God? How many still see the Kingdom of Heaven as a place or time? How many cling to an image of eternal life as disembodied spirits catapulted to empyrean flitting?

This is the kind of image that something has to be done about now. Biblically and theologically informed preachers do not today operate with any such images. The mind's eye in the pulpit has quite other visions than the minds' eyes in the pews, where words shaped to one conception fall clumsily and meaninglessly across the familiarly distorted shapes of traditional doctrine. So we can account in large part for the well-attested fact that the extraordinary, long generation of biblical scholarship and theology which has so transformed our schools has so far made little mark on our congregations. How could it? Proclamation phrased to new-old images shatters on the still air before parishioners who have not discovered that it is not just what you hear but how you hear it that counts. So the red broadloom between pulpit and pew piles ever higher with the shards of significance that isn't getting through.

The present crisis in homiletics will find no resolution unless and until ministers and congregations together begin to look straight at their most familiar images, retiring the genuine antiques to the



museum of church history, junking the shabby modernistic, and burnishing the images agreed upon as honestly, originally, contemporarily Christian.

Everything is up for reconstruction: the image of the church, the image of the minister, the image of the layman, the image of the missionary, the image of worship, the image of evangelism, the image of the Christian life, the image of the saint. What does all of theology's recent blowing and wheezing in these areas mean except that some of the baroque and Victorian and futuristic horrors we've had hanging in our heads are being taken down and stored away in history books to make room for the tentative first sketches of new images drawn after the manner of the church's old masters?

Our icons won't do. Wherever we look our pictures belie the realities, so those who are minded to defend the pictures must just agree to check out of things as they are. Those who will move directly to the new iconoclasm, though, will find their job well begun. Images do not have to be smashed as much as toppled, exposed. History knocked a leak in them a long time ago, so a very little shove will bowl over the poor empty things now. But we do have to start shoving.

F. N. D.

God Beckons Us to Difficulty
In Order That We May Go Beyond It

Navigating the Narrows

By Alvin N. Rogness

. . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Matthew 7:14.

IN THE southern part of Russia is an inland body of water called the Sea of Azov. About a hundred miles from shore to shore, it lends itself to comfortable and safe navigating. If you were sailing a vessel and should want to enter larger waters, you would have to head your boat through a narrow strait of water called the Straits of Kerch and out again into the broader Black Sea. Should you want wider waters still, your craft would have to move through another neck of water called the Bosporus, and out into the long and interesting Mediterranean. If your longing should be for really spacious stretches of water and you should wish to sail the broad Atlantic, again you would face the necessity of navigating the narrows, this time the Strait of Gibraltar. And should you want the most endless reaches of ocean to sail, to reach the mighty Pacific, you would have to maneuver the slow and painstaking Panama Canal or navigate among the reefs and islands of Cape Horn.

While Christ did not use a nautical picture when he spoke of the strait gate and the narrow way that led to life, I believe he did want us to realize that no larger life is reached except through the narrows of discipline, no great freedom is reached except through the painful course of decision, no broad stretches of usefulness will unfold except through self-denial and duty. To drift along, whether blithely in naive optimism or grimly in abject despair, will open no doors to life. You can keep sailing along on the Sea of Azov, but if you want to move in on the intriguing Mediterranean or the broad Atlantic or the almost endless freedom of the Pacific, you simply must head into the narrows.

The first half of the 20th century has confronted us with two heresies, one contradicting the other and each destructive of life. The first has assured us that progress is inevitable, the second that progress is impossible. In either event, it becomes f to strive toward the larger and fuller life. opening years of the century assured us that universe had been moving upward slowly throu out billions of years, from the minute to the n sive, from the simple to the complex; and that r himself, morally and spiritually, was moving ward in a mighty spiral. We had come from the and beasts and were on our way to becoming gels. Our hatreds and brutalities were but ha overs from the jungle age. We were caught in mighty, benevolent and resident forces of hist which would drive our craft irresistably into ric and fuller waters. We needed only to drift along cause the drift was onward and upward.

Hiroshima and Sputnik have changed all this, that now we are caught in the rival heresy of p simism and nihilism. The odds are too great a progress is done. No narrows will help beca ahead is but the yawning chasm. The mood of t middle 20th century is gloom and despair: e drink and make merry in whatever grim way y can, for tomorrow we die!

In the face of both of these errors, Christ bec ons us to the narrows. To be sure, we will r drift into great living. But neither are the narro blocked. If man will pay the price of hard thinki determined willing and expansive loving, the na rows can be navigated. And beyond the narrows the Pacific. We have the Word of the Living G that this is so! Any man with courage to try w find it so. And if enough men in enough natio will try, God may yet usher the planet into an a of righteousness and brotherhood unrivaled in history.

Duty

There are three narrows which every man mu navigate if he is to live free and full. The first duty. It would be pleasant if we would not need face these straits. If I could do just as I pleas satisfying my every whim and caprice, and st come out with a rich and happy life, that would comfortable indeed. But deep in the conscience every man there confronts him a solemn "th shalt." It may seem painful at the moment to what duty tells you to do, but once you have na gated through those narrows, you sail out up waters that are broad and deep and peaceful. Ha

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ALVIN N. ROGNESS *has been president, since 1955, of Luther Theological Seminary, St. Paul, Minnesota, which is affiliated with the Evangelical Lutheran Church. Prior to joining its faculty in 1951, he held pastorates in Duluth, Minnesota; Ames, Iowa; and Mason City and Sioux Falls, South Dakota. He is a graduate of Augustana College and of the seminary which he now serves as president.*

u refused, you would have remained within the tty circle of selfishness and guilt and remorse.

Long years ago a great king, David of Israel, ed to escape these narrows. His conscience kept menting him until it seemed that day and night e hand of God weighed heavy upon him. He had le-stepped duty, and life squeezed all joy and ace out of his nights and days. Such is the inner ography of every man who tries to find happiness thout going through the passageway of duty. In e hymn, "Faith of Our Fathers," this same truth pears in the refrain:

> Our Fathers, chained in prisons dark,
> Were still in heart and conscience free.

ey were sailing the broad expanse of the inner cific because they had navigated boldly through e narrows of duty.

Decision

The second narrows is decision. To make a oice is always a painful thing. Even in trifles we tocrastinate, hoping for some circumstance which ay spare us a decision. The more ethically sensi- e we are, the more we may recoil from making a cision between two alternatives, neither one of nich we desire and neither of which can be called ght. Decide we must, for the drift is toward dis- ter. Moreover, the choice may often be between e crowd and applause on the one hand and the ght and loneliness on the other.

As a student, shall I cheat in examinations or all I take a failing grade? In a crowd, shall I nform to the low moral standards of the gang shall I risk expulsion? In business, shall I charge e profits I can get or shall I take only what is ir? As an office seeker, shall I declare my convic- ons and lose the election or shall I promise what ey want and win? These are decisions that tower ke threatening crags and boulders in the path of y little ship. Shall I obey God and get a cross, shall I yield to men and get a crown?

Many a man has yielded to get something he ought was a crown only to discover that it be- me a cross on which every happiness and joy he er had was crucified. And some men have chosen e cross to discover that in the cross they had the own of an inner peace and tranquility that all the inpires of earth could not award. It takes real amanship to pilot your life head-on into the raits of a solid, honest decision for that which is ght. But there is no other way unless you want ur craft to drift around and around in the shal- ws and shoals of life.

Discipline

The third narrows is discipline. No runner ever on the hundred yard dash, amid the applause of thousand voices, without a long and tedious pe- od of discipline. The ease and freedom of a bril- ant piano performance is the finished mastery of ears of discipline, most of it tedious, exacting and ninteresting. Whenever you find a man free from rejudice and bigotry, you can be sure that this reedom has come from a life-long habit of intelli- gent faithfulness to the thousand details of truth. Discipline involves repetition. The nimble fingers of a Fritz Kreisler were not always so free and spontaneous. Every muscle in those fingers had undergone repetitious training before they finally flowed in their rich and varied movements.

As a nation we are an undisciplined people. So much can be done by pushing buttons and turning switches that we have lost the necessity for skills. This may be technological gain, unless we conclude that character too can be attained by whim, like turning a faucet. A thoroughly honest man is the product of a lifetime of vigilant training. A reverent mind and heart stem back to chubby hands folded in prayer, up through years of habitual attendance at Sunday school and church services, and on into a life which many times a day faces God in thankfulness and praise. I have stood at the bedside of the dying and have attempted to lead sorrowing friends to the peace of God's great comfort; and I have sometimes felt that it was as futile as placing a score of Beethoven's music before a man who had never even practiced the scales.

The Glorious Sequel

Duty, decision and discipline are but the narrows, after all. God beckons us to them in order to make us eligible for the *gift* of life. For it is his good pleasure to *give* us the Kingdom. The wide waters that await us are the sea of his illimitable grace. The narrows are a kind of law which holds us captive as a necessary prologue to the life which he offers in Christ. Neither duty, decision nor discipline contains peace and joy; only those who navigate them, however, can become candidates for the joy and peace which God stands ready to bestow through the forgiveness of sins in Christ Jesus, our Lord. The broad ocean of grace, of faith and of eternal life appear on the horizon. And with the gift God promises new power and skills for nagivation itself. The crags and reefs, still there, become less terrifying and hazardous. And the voyage becomes even gallant and gay.

Lines Written While Bending an Ear to Churchmen in Great Number Tilting at Problems of World Order

WHEN churchmen meet to prate and prate
And spew reports at a fearful rate
The key is not the chair or staff
The essential thing is the mimeograph

The committee process grows divinely
Through ecumenical conversation
We structure our discussion finely
We have encounter, confrontation
And when the heated air condenses
The residue is called consensus

RICHARD M. FAGLEY

Faith Dissolves the Two-Dimensional Framework In Which Our Lives Are Lived

GOD—OUR CONTEMPORAR

Now faith is assurance of things hoped for, a conviction of things not seen. Hebrews 11:1.

THE simplicity of the early Christian faith passed away with the novelty of the experience on which it was grounded. By the second and third generations, it began to be difficult to see how belief in Jesus' resurrection, which no longer could be said to be a matter of experience, was the same as belief in Jesus as Lord or the ground of such faith. From being a novel experience, the resurrection had passed into the realm of platitudes. And, as Dean Sperry once observed, "A platitude is not a falsehood; it is a truth, and more often than otherwise an important truth, which for the moment has lost its power of truthfulness. That is our situation with relation to the Christian religion. Its major truths have been familiar for centuries. But it has finally been accepted as so true that for many persons it has lost its initial power of truthfulness."*

The problem of Hebrews' day, as of our own, is: How to recover the novelty of the great Christian truths? How to make these truths glow with their initial light? How to recapture the sense of urgency attaching to them, an urgency that sent men out to "turn the world upside down"?

It is by way of reply to these questions that the text before us becomes significant. It occurs in a short treatise written for third-generation Christians at a time when the novelty of the redemptive events had worn off. It was no longer clear to these early, third-generation Christians that faith in God had any particular relation to events within history or that by attaching itself to such events faith could make them glow with a new appearance of relevance. At the time, the problem was peculiarly pressing. For these Christians had already experienced one persecution for their faith and the dark clouds of another were gathering on the horizon. It was with a view to showing how faith in God may attach itself to certain redemptive events and give them significance for the Christian's life that the text was written.

It is scarcely intended as a definition of faith. The text is rather an experimental judgment of the way that faith works and of what it is qualified to do. It is a statement arising out of long experien many examples of which are recorded in the foll ing chapter, of how faith in God can transfig the events of life and make them appear in the li of God and in the perspective of his redemptive tivity on behalf of men. In more modern dress th that adopted by the usual translations, our aut may be thought as saying—"Faith is the dissipa of time and space, the two-dimensional framew in which our lives are lived. It is the solvent which we are enabled to wipe out these boundar of our little world and to peer beyond the horiz which they set."

Faith Is the Solvent of Time

Faith is the assurance of things beyond t boundary that time sets, of things which have n as yet come upon the stage of history. The Gre word translated "assurance" in the RSV and "su stance" in the AV is meaningful. It is the word e ployed in the papyri which have turned up in t sands of Egypt for a *title-deed*. I have purchased piece of property, let us suppose, in a distant pro ince and I have bought it sight-unseen. I have n been able to go to "prove" it. Following my pu chase, there has come into my hand a *title-de* which serves to give substance to my propert Faith, Hebrews says, is a *title-deed* qualified give substance to the things which are over th temporal horizons of my experience. It is the i strument which I may use to bring both past ar future down into my present and make the even of both my contemporaries.

One is reminded of William James' remarl about the "specious moment *now*." One can nev hope to reach out one's finger and place it upon moment labeled "present." For in the very act reaching out, some little portion of my *now* ha already slipped into the past and into it has com some small fragment of the future. If one will bu

*W. L. Sperry, *Jesus Then and Now* (New York: Harper & Brothers, 1949). Used by permission.

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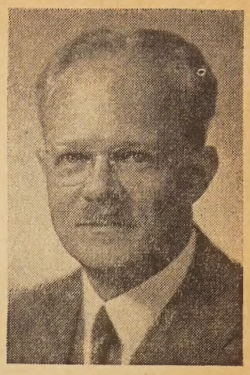
By John Wick Bowman



THROUGH FAITH

xtend this picture of the specious moment of hich James speaks infinitely in both directions, e will have a picture of the present moment as ebrews declares faith able to enlarge it.

Faith Is the Solvent of Space

Again, says Hebrews, faith is the testing and approving of things not seen, things beyond the reach man's normal senses. Here too, the Greek word instructive. It is a word employed in the cross-xamination of the law court, and so comes to mean proof" or "demonstration." Faith is the means by hich we are enabled to assess the worth of reali-es beyond life's space-boundaries.

Faith's function here recalls the story of Aladdin nd his wonderful lamp. As the boy rubbed his mp, there flashed instantly into his ken a thou-nd treasures which he could not otherwise have iscovered. Faith, says Hebrews, is the Aladdin's mp which, if we hold it in our hands, we may rub nd expect to see the barriers of space fall away nd the flashing into view of the glories of God's edemptive activity.

So for this early Christian, faith was primarily a issolver of boundaries! It released him from the mprisoning two-dimensional world and "set him in large place," where he could see visions and view eality from the perspective of God.

Can Faith Do These Things?

The answer to this question depends somewhat n what one means by "can." Faith cannot demon-trate itself, as one demonstrates a proposition in uclid; so that after the demonstration one may rite "Q. E. D." (It is perhaps uncertain that, nce Einstein, one may be so confident even about demonstration in Euclid!) But to say this about aith is merely to place its objects among the really orthwhile intangibles of life. For it becomes in-reasingly clear that it is exactly those things which re not worth proving that may be proved! Free-om, love, beauty, democracy—the worth of such ntangibles is beyond demonstration.

Almost every morning for a six months' period, e viewed the glories of sunrise on Mount Fuji. We ould never have hoped to demonstrate that beauty o one who congenitally had never seen anything. Nor can the majesty of Bach be demonstrated to one born deaf. If the worth of what we mysteriously style our "American way of life" is satisfactorily demonstrable, then what is all the hubbub about in our international wrangling?

But, though faith cannot hope for a demonstration of the validity of the realities with which it deals, it is demonstrable that all men possess it in some measure. No one indeed lives a single day of his life without the exercise of faith—faith in himself, in his friends, in his wife or children, in the universe about him. Immaturity to be sure at times declares its determination to live life through upon a solid basis of logic or reason. But generally with advancing years comes wisdom. For experience shows that faith and answering faithfulness are two foundation planks upon which our world is built.

Without faith, the wife dare not permit her husband to venture far afield in the intimately personal relationships of the modern business world. Without faith the parent dare not send the immature child to school and university to be exposed to strange ideas and philosophies. Nor without faith may the child leave the parent at home to keep the home fires burning. In the financial world we have a thing called "credit." That credit is but another name for faith is shown in the common experience that, when credit is good, interest rates are low and vice versa. In the India of a generation ago the usual rate of interest was twelve per cent compounded monthly—and this for the reason that the money lender had little faith in being able to reclaim his capital investment!

At the close of World War I—it was the spring or 1918 and the darkest hour of that war—John Henry Jowett received a cable from his king to the effect that his golden voice was more needed in Britain than abroad in that dark hour. His Easter sermon of that year accordingly was his last in New York City. He was speaking of this universal character of faith, and by way of illustration he spoke somewhat as follows—"My child is ill and I call in my family physician. You know the usual procedure which the doctor follows in making his diagnosis. Thereafter he takes from his pocket a little pad and on it he writes a series of hieroglyphics which I cannot decipher. This he hands to me as he remarks, 'This is the prescription your

(Continued on page 17)

Many There Are Who Drink From the Stre
Without Acknowledging Its Sou

On Being Good Without God

David H. C. Read

For with thee is the fountain of life: in thy light shall we see light. Psalm 36:9.

WHEN you have finished reading the morning paper, when you have filled your mind with international tensions, revolutions, crimes, rackets, disputes, and juvenile delinquency, do you not sometimes feel that what our world needs above all else is more plain *goodness?* Certainly we need better education, better thinking, better planning, better institutions, better living conditions, better care for the needy, but we know in our hearts that above all else we need better men and women. It is goodness that matters most.

That is easily said: and unfortunately it is often said as if just saying it solved all problems and absolved us from the hard work of trying to think and work our way through the problems that bedevil our age. There was a time not long ago when preachers—and sometimes politicians—were fond of saying that, if only men would live according to the Sermon on the Mount, all our major problems would be solved. That is perfectly true, but it is about as helpful as saying that if there were no germs we would never catch cold. The real question—and it is the life-or-death question—is what practical steps we can take to increase the supply of goodness in the world—beginning with ourselves.

For some fifty years it has not been very fashionable to talk about goodness. Ever since Queen Victoria came to the throne and made the famous remark: "I will be good," we have developed a curious allergy to the word. It conjures up for us a rather prim, stuffy, and somewhat negative quality of life. We may not mind being called a "good guy," but "a good man" suggests something quite different. Somehow the "goodness" of a "good guy" is not the kind of goodness we were told about in Sunday school. We have fostered the impression that goodness, while admirable in certain people—particularly if they are dead—is a dull and dreary business. In Victorian days a book with the ti "A Good Woman" might have a very good sale: t day it would have to be called "A Wicked Woma to stand a chance. It is this conception of goodne as dull that makes us sympathize with the lit girl who said: "If I am very, very good in heave do you think I might sometimes be allowed to ha a little devil up to tea?"

Novels, plays, movies, and journalism have converged on this caricature of goodness. "Good goody" was the expression that used to be employe to scarify the prim and disapproving. "Unco' guid they said in Scotland about the same people. T day "do-gooders" is a term of abuse hurled those with a social conscience (chiefly because w suspect them of trying to do good with *our* money

Latent Philosophy

Behind all this popular devaluing of "goodness there has been a latent philosophy. It is an optimi tic humanist philosophy which believes that i human society *real* goodness can take care of itsel The ethical qualities needed for decent living wer believed to be innate and self-propagating. Yo did not need to bother about goodness. Progress i goodness was automatic, and with the help of edu cation and scientific application of the best princi ples all would be well. Hence old-fashioned goodnes could be held up to ridicule, and its discipline abandoned. This philosophy scorned the idea o sin. Evil could be educated out of the human race In the name of progress ethical restraints could b abolished. If Johnny did what he liked Johnny would eventually be good.

And now we think again. No sensible perso supposes that all we need to do is to put the clock back and return to the shadows and disciplines o our grandparents. And no impartial judge can say that social and moral conditions were so much better in previous ages. But it is at least clear that goodness cannot just be taken for granted, and it is high time we thought a little more about it. And it is equally clear that education in itself will not automatically make for goodness. Recent history has shown us that knowledge which can be used for human advancement can also be twisted to produce clever devils. And a clever devil can do a lot more harm than a dumb one.

For those who are taking this question seriously

DAVID H. C. READ *preached this sermon before the Chicago Sunday Evening Club in November of 1958. Dr. Read, minister of the Madison Avenue Presbyterian Church, New York, is a native of Scotland, where he received his education and served as chaplain of the University of Edinburgh and chaplain to Queen Elizabeth in Scotland. He has lectured extensively in Canada, Australia and the United States and is well-known as an author of religious books and articles.*

day there is a major question to be decided. Is odness really linked to religion? Do we need a vival of religion to strengthen our moral life? Or n ethics be developed without any religious im- cations at all? In other words: is goodness pos- le without God?

Not long ago a speaker on the B.B.C. network in itain, dealing with the question of how to answer ildren's questions about religion and morals, nkly stated her opinion that a child should be ld that religion can be classed with fairy-stories, d a child taught about right and wrong without y reference to God. This talk touched off a con- versy that revealed what a sensitive question is is for all thinking people today. We must rec- nize that there are millions of our contempo- ries who are convinced that morals can get along thout religion, that we can, in fact, develop odness without God. A humanist and secular phi- sophy, like that popularized by John Dewey and rtrand Russell, had a tremendous influence on th sides of the Atlantic, and even if the tide has w turned against them, the results are with us day. Goodness without God? What does the ristian answer?

The Good "Pagan"

First, we must make it quite clear that we recog- ze real goodness in men and women who have no parent religious belief. Everyone of us here could ink of someone we know who is not a church ember, who professes no recognizable religion, d who is at the same time a sensitive, kindly, nerous person whose moral qualities we greatly lmire. We may even be deeply disturbed by the ct that sometimes a modern pagan will show ore signs of generosity and love, and have a more nsitive conscience about social evils than some hristians whom we know. Those who are not good" in the religious use of the word may be uch more attractive persons than those who are. o quote the anonymous little girl again, we can nderstand her prayer: "O God, make the good ople nice, and the nice people good."

It is certainly a challenge to us who believe when e reflect on this problem of the good pagan and e not-so-good Christian. But it would be shallow inking to draw the conclusion that therefore odness and God are not inseparably linked. We ould need to know so much more about the ckground and ancestry of those we are compar- g. For there is no such thing in our Western orld as a pure pagan who has never been influ- ced in any way at all by our religious tradition. has been for centuries part of the air we breathe. ime and again you will find that the good pagan as a strong religious parentage or ancestry, and w often will you find even the open opponents of e Christian faith using arguments against it that e derived directly from its own precepts. When rtrand Russell attacks the record of the Chris- an church, or the behavior of individual Chris- ans, he does so with a passion for justice inspired y the Old Testament or with a vision of love-in- tion inspired by the New.

This, then, has to be said about goodness and God, morals and religion: right back into the past that has formed our society today they have been joined together, and nowhere more utterly and inseparably than in the Judeo-Christian tradition. Everything that we value most in our way of life has got its roots in this ethical-religious soil. God is good: goodness flows from him, and is sustained by him. This is the foundation of our civilization—and if we are to depart from it we should know what we are doing. Individuals, of course, have managed to separate goodness from God in their minds, but so far the only society to attempt this radical divorce since the brief experiment at the time of the French revolution, is Soviet Russia. Those who maintain that we must now try to inculcate ethics without religion, goodness without God, must reckon with this fact.

Goodness is Reflected

But there is much more than mere tradition behind our conviction that religion is a vital force in raising the level of goodness in human society. And a real religion is much more than a means to such an end.

Our Christian thinking starts with God as the source of all good. God is: and God is good. Everything that we call good is a reflection—a dim reflection—of his transcendent goodness. "For with thee is the fountain of life: in thy light shall we see light." I chose this text because there is no place in the Bible where we can find specific reference to the idea of goodness without God. For the Bible writers and those who listened to them, such a thought was inconceivable. They began with God. "With thee is the fountain of life." The fountain of life. This is the source of these haunting desires for betterment, these glimpses of a finer and a purer way, these instincts of unselfishness and love. They come from him.

A bishop I know was once talking with a student, an attractive clean-living boy who professed the highest principles but denied all belief in God. After listening to him for a while he said: "You know, you're drinking from a stream of which you are not acknowledging the source." So it is with our good pagans. Belief in God may not find lodgment on the surface of their minds, but it is God, the fountain of life, who is nourishing their souls. "Love is of God" says St. John, "and everyone that loveth is born of God and knoweth God." Few of us would have dared to make such a bold statement. If you see real love in action in a man or woman it is because, whether they have recognized it or not, God is at work in their souls.

The Inward Eye

"In thy light shall we see light." Suppose we take a plane and soar above the clouds. As we look out of the window towards evening we see the red beams of the sun lighting up a sea of rolling clouds curling away in beauty to an infinite distance. We shut our eyes and in an instant the light is gone and we are left with the memories that flash upon "that inward eye which is the bliss of solitude." To

attempt goodness without God is to be left with the memories of that inward eye. To acknowledge the fountain of life, to open our souls to the source of all goodness, is to open our eyes to the light in which alone we see all light. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

These are the words of Jesus Christ. And it is in Christ that the goodness of God ceases to be mere vision and hope and becomes for us flesh and blood. What do we mean by the goodness of God? We mean this goodness that we can see and hear and know—the goodness that was not only spoken on the mount, but lived in the valley. For what is the Sermon on the Mount but a portrait of Jesus Christ? "Herein is love, not that we loved God but that he loved us—and sent his Son. . . ."

Jesus' Life and Words

There are those who will include Jesus in their ideal of goodness, but still strive to keep God out of the picture. But, even if we simply stand on the records of his life and words as a human teacher, can we for a moment suppose that we can separate goodness from God in this best of all lives? "Let your light so shine before men, that they may see your good works, and *glorify your Father* which is in heaven." "Love your enemies . . . *that ye may be children of your Father.* . . ." "Be ye therefore perfect, *even as your Father which is in heaven is perfect.*" And when he was accosted with the words: "Good Master," what did he reply? "Why callest thou me good? There is none good but one, that is, God."

Yes; and this is, in the end, why we do call him good—because in him the goodness of God was incarnate. A vague and scattered celestial goodness can never have an impact on our lives like this Christ, in which the goodness of God comes like the rays of the sun focussed through a glass to one burning point. This is real. This is concrete. And this is divine.

Divine. Yes; our human goodness needs not only the contact with the Source: it needs a divine dynamic. The greatest difference between the highest form of "goodness without God" and the Christian gospel does not lie in the nature of the ethical ideal. It concerns the motive, the incentive, the inner strength. "To as many as received him to them gave he power to become the Sons of God." "Power to become." That is what is offered in the program of goodness *with* God, a goodness inspired by and sustained by the living Spirit of Christ.

Begin with Confession

It begins with a confession of our emptiness, an acknowledgment that we are *not* good. We measure ourselves against that divine goodness reflected in Jesus Christ and we know our utter need. Goodness without God has no such motivating power of repentance. Hence it is always in danger of complacency and becoming the "righteous" whom Jesus could not call. Renovation of society cannot be led by those who believe that they themselves are the standard for others, but by those who have humbled themselves before the mighty standards of goodness of God. Then the channels are open for the inflowing of divine power, that grace God by which alone our lives can be purified a society perserved from corruption.

Goodness without God. There is no road t way for our sick civilization. But we must church men and women keep also in mind t there is an even more sinister alternative. And t is God without goodness, a religion that bears moral fruit. A revival of religion that means more than some personal satisfactions and exci ments, no more than a surface enthusiasm worship and Bible and prayers unaccompanied that love, joy, peace, longsuffering, a gentlene goodness, which are the fruit of the Spirit, would of even less value than a resolute attempt at goo ness without God. The gospel that we preach is "power of God unto salvation" (which mea health of body, mind, and spirit for the individu and for society). And what we are summoned today is a humble and dedicated seeking of t goodness that comes from God. "For with thee the fountain of life: in thy light shall we see light

Prayer

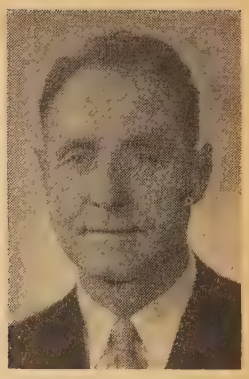
ETERNAL God, make us mindful today of t many good things in life that are ours—f thy truth which does set us free, for thy wisdo ever a guide to our path and a lamp to our fee and especially for thy presence about us, bringin hope and peace to our daily lives. We would indee thank thee for all of life, for struggle and accom plishment, for work and rest, and for the knowledg that no untoward experience in life can separate u from thee or the things that matter the most.

Save us each day, O God, from all that woul defeat and tarnish our lives. Let us not succum to any attitude of fatalism, nor let us ever be satis fied with anything that is less than our best. Kee us from selling out to the foes of indifference, care lessness or thoughtless living. May our religion b to us as a stimulus and a spur, that regardless o our age or position in life, we may continue to grov toward the abundance of life that thou has planned for each of us.

Help each of us to find, O God, in our faith tha which brings comfort and strength for daily life Teach us to keep our religious faith close to th actual world in which we live, and may this faith provide for us the inspiration and direction w need to live each day as best we can. Keep us fro trying to find in our religion an escape from life' problems, but may our faith confer upon us th strength and courage to face life squarely, and i the end, victoriously.

In the spirit of Jesus do we pray. Amen.—*Don ald E. Ricker, First Presbyterian Church, Harvard Illinois.*

Christians, We Are Committed
Make Love Obvious



Alternative to Annihilation

By Harold A. Bosley

S IT possible that there can be truth in the old notion that, in times of great national trial l excitement, so many men go mad . . . that dness becomes a sort of epidemic?"

This question was posed by an anonymous dia- of Civil War days. It had its answer not only in at was happening then, but also in what has pened before and during every war, and what ms to be happening now. That answer is "Yes, n can and do go mad." To read the literature of y war period, including our own time, is like lking into the hall at a carnival where hundreds mirrors are so constructed and arranged as to duce unrecognizable distortions of every object sented in them.

Yes, "madness can become a sort of epidemic." ar and hate can invade every area of our life, torting every emotion, idea, hope and even ayer we have. We call truth lies and lies truth and believe it, until the fit of madness passes. We ward as a public benefactor anyone who adds l to our fear and hate; we upend the vials of ath on any and all who question the wisdom d the justice of what we do. Tolerance, under- nding, respect for another, respect for his right differ and be different, humility about oneself— ese are early casualties in the hearts and at the nds of madmen. Pride, power, conformity, self- hteousness—always suspect in periods of sanity become great virtues in an era of madness.

The Problem We Face

This is more than history—that is, a statement what has happened; it is prophecy—a predic- n of what will happen if we continue as we are. r the things that make for war are trying hard get into the saddle these days. And if they do, ey will spur us over the edge of annihilation. But ey have not yet won. We still have a good ance to check them. And check them we must.

The problem we face is so vast and complex at the most we can do now is to suggest the oad outlines of it by recalling several well-known cts about our life and time.

Ours is a day of unprecedented change and profound confusion throughout the entire world. There is tumult wherever we look. Political and social patterns of life that have existed with little or no change for centuries are disappearing almost overnight in vast whirlpools of violent change. Every colonial people on the face of the earth is fighting for political freedom.

To choose one example, the peoples of Asia—two-thirds of the human family—are struggling against any and every semblance of foreign control. They are seeking three things: (1) political autonomy; (2) social and economic stability; (3) a voice in world affairs proportionate to their number. Even if we were so ill-advised as to attempt it, there is nothing—literally nothing—that we or anyone else can do to stop their thrust in all three directions. The British, the French, the Dutch have felt the stunning power of these revolutions—and so have we. The choices before non-Asiatic powers are simple: We cannot ignore them; we can help them; we can hinder them; but we cannot stop them.

An even closer cause for alarm is the way the recurring tensions with Russia have everyone's nerves on edge.

The cold war heats up periodically—then seems to cool off—only to heat up again. This has been going on for a dozen years now—with no early or easy end in view. We've been rushing from one critical area to another armed for battle and in some cases have had battle—as in Korea. We have built air bases all over the globe and have armed them with our best bombers and deadliest weapons. We propose to supplant these with missile bases as soon as these weapons are capable of certain control—and as soon as we can secure the permission of reluctant countries to let us build them there.

Put this alongside (1) the furor over the revelation that we have a huge radar station in Turkey —as close to one of Russia's great centers as Cuba is to the United States; (2) the official statements that during the Suez Canal crisis our bombers were in the air and ready to attack on a moment's notice; and (3) the need for the foreign minister of Britain to go before the House of Commons and assure them that we had agreed not to order the bombers to attack without the consent of Britain.

Put all these together and we get a terrifyingly simple picture of the deadly tension and menace

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that hover over the world this very minute. It is as Winston Churchill called it, "a balance of terror" —and a most uneasy balance at that.

Samuel Johnson once observed, "Depend upon it, sir, it clears a man's head wonderfully to know that he is to be hanged tomorrow." If that is the recipe for sobriety, we should be the most sober generation of people ever to live on earth—and I believe we are.

East, West, North, South—everywhere there is an awareness of the appalling danger we face if all-out war actually comes. The experts have told us how unimaginably terrible it will be. When Dr. Schweitzer was awarded the Nobel Peace Prize last spring his famous "Declaration of Faith" called mankind's attention to the medical and biological dangers of continued nuclear experiments. Other and extremely capable studies have supported his grim analysis of the certain consequences of loading the atmosphere with Strontium 90, which has been called "the long-range killer" that is produced in great quantities in each test.

We owe the scientists a debt of gratitude for their frank, determined effort to keep us informed of the dangers of these super-bombs and their tests. Seldom does anything occur on television of such import as to make the world stand still, but it happened one morning when a scientist was assuring Dave Garroway of the consequences of all-out nuclear war. Once it starts, he warned, "We have one hour to live." You do not need to have an unusually active imagination to see what he was saying and to know that it would be happening here. Our end would be certain, quick and complete. Only by a miracle could it be anything else—and it is best not to count on miracles in this matter.

The Christian Commitment

Every responsible man must face this problem, but only those of us who profess to be Christians must bear the additional responsibility of the Christian commitment. This Christian commitment is something we made voluntarily when we joined the church. No one forced it upon us then, nor can anyone enforce it upon us now. Stated in its simplest terms it is the great commandment of Christian love.

> Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength, and thy neighbor as thyself.
>
> By this shall all men know that ye are my disciples, that ye love one another.
>
> Ye have heard that it hath been said, 'Thou shalt love thy neighbor and hate thine enemy,' but I say unto you, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. . . ."

We are committed, then, in all that we think, say, plan and do, to make love the law of our life; as the Quakers say, to make love obvious. It is our duty to try to clarify in company with each other the meaning of love in terms of all of the problems we face and to fashion policies that will incarnate it as best we know how and can. Infallibility is not given to any of us in this matter, but an unshakable concern rests upon us all. It is in that sp we approach the grave possibility of the annih tion of life on this planet, and I suggest we do by asking and answering three questions:

(1) What are the things we cannot do?
(2) What is the least we can do?
(3) What is the most we can do?

What We Cannot Do

It is possible, I believe, to list a number courses of action that are clearly ruled out by Christian commitment. While each one could discussed in detail here, they have been discus in detail all over the Christian church, and a g eral consensus seems to be emerging on them. T is what I am trying to summarize quickly now

(1) We cannot accept or endorse war as a Ch tian means of settling a dispute or pursuing a p icy, however good that policy may be. While th is real disagreement among churchmen on whet a war is ever just or necessary, there is no disagr ment on it as an evil and unchristian means.

(2) We cannot sanction or support a prevent war—that is, an attack launched against an ene before he strikes, hoping thereby to cripple his bl and save ourselves widescale destruction. E moralists without the additional responsibility i posed by the Christian commitment are agreed this. It shocks the conscience of any moral man think of planning and executing such a blow matter what the reasons or the danger.

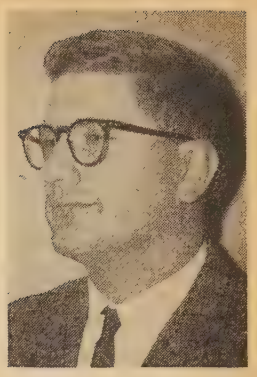
(3) We cannot endorse or acquiesce in either t enslavement of or domination of the world or a part of it by one power—whether Russia or t United States. While the methods of the pol states are spectacularly brutal and utterly revo ing to anyone who believes in the principle a practice of love, so also are the indirect methods dominating the life of another people through ec nomic coercions of whatever kind.

This is why church conferences, considering t relationship between foreign policy and Christi ethics, have been critical of the strings we as a n tion have attached to much of our economic aid other countries: Our primary purpose has been build strong allies rather than to build strong pe ples.

(4) We cannot accept or endorse the policy massive retaliation as being in any sense a legi mate expression of the Christian commitment. is the negation of the fundamental purpose of t Christian gospel which is summed up in the wo *reconciliation:* The reconciliation of man with m and man with God. We are not objecting to t word, "retaliation"; we are objecting to the poli clearly implicit in it. The policy of massive retali tion is twofold: (1) to strike fear in the hearts our enemies; (2) in case of war, to inflict maximu and unlimited destruction upon them—their citie peoples and total life—without regard for the i nocence or guilt of the ones struck.

In the light of the Christian commitment, t principle of retaliation is a throwback to the ethi of the jungle, and the practice of retaliation is

(Continued on page 20)



Portrait of a Saint

By Thomas J. Mullen

EARNEST Heartfelt was a saint. He was not so by accident nor would he say it was by an t of God. Earnest Heartfelt was a saint simply cause he had worked at eliminating bad deeds d overcoming his tendency to sin. It required onths, weeks and years of struggle, but one day became convinced that he had crossed the line tween sinful man and sinless saint.

This was not an idle boast which we can simply ugh at and then disregard. Though not a wearer the cloth, he was a dedicated student. Earnest eartfelt had made a thorough study of theology, hics and the biographies of some of the most fa- ous saints and sinners in history. He perused arth, Tillich and Brunner. He was enthralled with ultmann and passionately devoured *The Little lowers of St. Francis* and Augustine's *Confessions.* is sinful reading included Machiavelli's *The rince*, a biography of Benedict Arnold, a novel out Nero and *I, the Jury* by Mickey Spillane. e was, in other words, adequately prepared for is task—that of overcoming sin and becoming a int.

He insisted that man could overcome his in- lination to sin if he were careful to keep his moral nd theological responsibilities in mind and in ac- ion at all times of the day and night. Therefore he ut himself on a rigid and demanding personal iscipline.

Prayer life, he concluded, was vital. Heartfelt rayed at least an hour in the morning and an hour the evening. Realizing that great concentration n the idea of the holy was necessary, he always ent into his closet to pray. There he escaped the listractions of noise, and the fragrance of moth alls seemed to lift his spirit. He was careful, too, bout setting the alarm clock to ring at the end of he hour's meditation. So involved in prayer was he hat his mind never wandered from the idea of the oly until the bell stirred him from his reverie.

Earnest Heartfelt would not allow even the mundane matters of everyday existence to interfere with his pious concentration. He sought always to maintain care of the physical and awareness of the spiritual. He brushed his teeth to a recording of the *Gloria Patri* and shaved to the *Doxology*. He recited the Ten Commandments while tying his shoes and memorized I Corinthians 13 while taking a bath. In ways such as these his mind never strayed to base thoughts, nor did his physical self —God's good creation—suffer from ignoble neglect.

Careful Reader

He continued daily with his demanding academic schedule, reading voraciously in contemporary theology and philosophy. He was careful, of course, to read these works only as a means to a better knowledge of the Deity rather than for their own sake. Heartfelt never forgot the scriptural admonition, "the wise shall be foolish and the foolish wise," and often quoted it at public meetings. On occasion he would delve into the novel, though he would throw a book down in wrath if suggestive or vulgar expressions were contained in it. This was especially true of one novel, *Peyton Plaza*, which he must have thrown down at least fourteen times. After reading the first page he tore the front and back covers from the book and cast them into the fire. (This not only insured their destruction but had certain symbolic value as well.) Heartfelt was not disturbed by the moronic literary level of the book, but its content incited all kinds of moral indignation, especially parts on pages 29, 74, 113 and 157.

Heartfelt worshiped regularly, too, as he recognized the error that sinners in the past had made of trying to find God outside of the community. He often quoted the Scripture, "I was glad when they said unto me, let us go into the house of the Lord," whenever people asked him if he wanted a ride to church. Earnest Heartfelt made it a point to be carefully attentive during the sermon, to be lifted on wings of song during the hymns and never to thank God publicly that he was unlike the "tax collectors" and other nondescript sinners who attended the same church.

Heartfelt, however, had studied carefully the

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history of asceticism and soon discovered a mistake. He noticed that in the attempt to escape from reality and society, the ascetic usually neglected his responsibility to his neighbor. Eager to avoid this kind of error, he traveled extensively, always on the lookout for opportunities of service. He never deserted lofty principles and applied them to all his social relations. He wrote a book of verse about his humble success in this area and entitled it *Just Plain Neighbors*. Excerpts follow which demonstrate how religious principles can be applied to social relations.

A young Delilah got tangled in my hair,
She considered me strong and brave and fair.
And in a wild embrace,
She kissed me on the face!
To do the right thing I did seek —
So I turned the other cheek.

* * *

Years ago when just a little tyke,
I used my thumb to plug a leaky dike,
I didn't want the fame,
But when asked the hero's name,
I confessed that it was I,
Because I could not tell a lie.

* * *

While traveling once in Ancient Rome,
I lived next to the ambassador's home.
But while hubby was away
Mrs. Ambassador loved to play.
Oh, there was nothing wrong — really!
In fact, it now seems rather silly.
She would borrow a cup of flour
And we'd talk away the hour.
We'd converse about the weather
Like old friends got together.
'Til I learned she couldn't cook,
Then I was really shook.
So I said this friendly lend-lease
Would certainly have to cease!
But she began to cry,
"Without you I'll surely die!"
So, to preserve her health
I loved my neighbor as myself!

Heartfelt published these experiences in order to show others how to live. He had a great following.

Perhaps the most challenging difficulty which he faced in his plan to overcome sin and achieve sainthood was seen in his relation to structural society. For example, Heartfelt confronted the question squarely of whether he should support political parties. The ascetic, of course, would have evaded his responsibility at this point by fleeing to the desert or the cloister. Not old Earnest. He fulfilled his political obligation and still managed never to vote for a corrupt man. He accomplished this magnificent feat simply by writing in his own name on every ballot.

The payment of taxes was even tougher, as the government obviously uses its income for purposes tainted with sin. He realized that the man whose tax dollar is spent for nuclear weapons is as guilty of sin as the man who drops the bomb. Heartfelt avoided this problem neatly, though, by never having an income large enough to be taxed. What money he received, he gave to the poor and th lived on government relief.

In these ways Earnest Heartfelt was able avoid sins and, as time went on, he escaped ev the temptation to commit them. He was a sai Even here, however, he did not fail to take in account the pitfalls of pride. When the gene confession was said during a worship service, n being one of the assembled miserable offenders, never participated. Having triumphed over his si ful tendencies, he realized that to confess none istent "sins" would have been hypocrisy—one the most prevalent sins to which pretenders sainthood fall victim. He had, after all, not f lowed the devices and desires of his own heart. H had not offended against any holy laws. He coul n't think of a thing he had done or left undo that he should not have done or have done. H knew his life was godly; he felt it in his bones. H knew it was sober; he was a strict teetotaler. H knew it was righteous; this was obvious to ever one.

Once and For All

Therefore, Earnest Heartfelt saw as his duty th task of proclaiming his status as a saint and tellin all men how he achieved it. His thoughts were f mankind and how he could help the world. H primary concern was to correct the theological mis takes which had been made through the centurie He had proved that sin was not rebellion agains God, the setting up of one's self as a peer of Go He had demonstrated that man in society need no participate in society's sins. He had shown in hi own life that selfishness and pride are not taint on the souls of all men. He had proved that ma could be set free by hard work from the tendenc to sin.

His notebooks, upon which this article is based include a summary of his achievement. It is ap propriate that a man such as Earnest Heartfel should conclude his work with a bit of verse.

I'm a saint!
I'm the hallowed of the halo'd.
I'm a saint!
I'm the throned of all the throng.
I have done no moral evil
Nor committed a mortal wrong.
Though once I had been tempted,
From sin I am exempted.
I know my will's and won't's
Just as I know my do's and don't's
And no matter what I do
I am perfect, through and through
Because I'm a saint.
If this be an empty boast
May the devil's evil host
Snatch me from this chair
And take m . . . . . .

(Editor's Note: At this point Heartfelt's manuscript seems strangely incomplete, and he has not been located for further comment. However, enough material is available to show our readers that if they follow in his way, they will surely reap his reward.)

Now That I Am a Man

Ralph F. Dobberteen

I SHALL confess at once and you will quickly realize that I do not know how to preach a mon. I cannot, as a preacher should, speak to u from a high moral plane because I occupy ne. Were I to select a theological theme and at-npt to expound upon it, the result would be licrous. Therefore, if you will forgive me, I shall k to you from my own experience as a professing ristian and I have chosen as a sort of text "Now at I am a man, I have put away childish things."

It is really ironic that I should be occupying a lpit. To do so and to preach the Word of God s the dream of my youth. I was brought up in a igious home. I attended Sunday school, cate-ism class and church. I learned, word for word, e rigid doctrines on my denomination. Our pastor s a gentle soul and with his trim brown beard ere were times when he looked to me like the ry Christ. Something of the beauty and the truth Christ's life and teachings came through to me m his sermons and I wanted vaguely to respond. nen one day the minister's father-in-law visited r church and preached the sermon. He was an ed man with a calm and kindly face and a long ey beard and as he slowly climbed the stairs to e high pulpit, I thought that he looked like God e Father himself. He gazed slowly over the con-egation and particularly, I thought, at me. He oke: "Today is Sunday!" I can remember that if it were yesterday. I can't recall now what else said, but so far as I was concerned, the voice as that of God and he was calling me to his serv-e.

As soon as I graduated from high school, I en-red a theological seminary. It would serve no use-l purpose to tell you why some months later I ft. Suffice it to say that my dreams had turned to ist and that that priceless idealism which I had ken to school with me became forever lost. At the me I thought I was right. I now know that I was rong and that I have regretted that decision to me extent ever since. I have never reached the gher ground so that I could challenge others to in me. And now, after almost half a century, I cupy a pulpit! Not because of any scholarship or virtues of my own but because our minister is on vacation and I happen to be, at the moment, chairman of the Board of Deacons. A pulpit is mine at last, a pulpit alien to my youth, and I have nothing to say! What utter irony!

When I was a child I would have had something to say! I believed in the Bible, every jot and tittle, and in the Ten Commandments and in the Sermon on the Mount with all my heart and soul. To me the message seemed crystal clear: "Take up thy cross and follow Me!" I was anxious to follow in his footsteps and to do his will. Where injustice prevailed, I was eager to correct it. Where there was a battle for the right, I wanted to join the fray. Where men were hungry for the bread of life, I wanted to tell them of Christ's redemptive sacrifice and God's unfailing love. I was incredibly naive and unbelievably sincere.

Now that I am a man and have put away childish things, I have little left but a dull spiritual ache and a low-grade pain in the area of the conscience. I keep them under control most of the time by taking tranquilizers. For the ache I take the potion called "Try not to think." For the pain I take the pill called "Keep busy with other things." When I was a child my heart used to bleed for the oppressed. Now that I am a man I only ask that they keep out of my sight. Then I wanted to visit the prisoner in his cell. Now I merely ask that the authorities keep him under lock and key. Then I listened for the Word of God. Now I almost hope I hear nothing lest what I hear disturb me. How wise I am, now that I am a man and have put away childish things! In my youth I was eager and unafraid. Now I am cautious and fearful. I used to thrill at the magnificent story of Martin Luther and his "Her I stand. I can do no other. God help me. Amen." How stubborn! There must have been a compromise position somewhere! I used to have a lively sense of right and wrong and courage enough to try to do something about it. Now there is no more fight left in me. Like the poet Robert Browning,

> I give the fight up; let there be an end,
> A privacy, an obscure nook for me,
> I want to be forgotten. . . .

What has happened to me? I know exactly. Life has taught me to compromise. I sometimes think

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that it has taught organized religion to compromise too. We are quite frequently told that Christ could not have meant what he said or seemed to say. He was speaking in parables and the meaning is obscure, or the words must have meant something different then than they do now, or he was speaking to an individual or to a special group and we need not apply what he said to ourselves. I cannot follow his teachings but I do not discount their eternal validity. I find no personal release in chipping away at the divine reality of the gospel of Jesus Christ. I would rather throw myself upon the infinite mercy of the deity, confessing that the light was too bright for me to open my eyes, the way too rugged for my feet, the cross too heavy for me to bear.

Plaguing Questions

What has happened to me? I cannot hold life responsible for my failure. I cannot blame the church. If I will not follow, the church dare not lead. If I will not respond, the church dare not ask. Sometimes it seems to me that we are all, laymen and religious leaders alike, involved in a sort of conspiracy to soften the impact of Christ's hard teachings. But it bothers me just a little, occasionally, that I am not challenged more often and it bothers me even more that I do not respond when I am. Not often! Just occasionally. I am a man now. I have put away childish things.

It concerns me too, once in a while, that I am now so reticent about religion. When young I loved to discuss religious matters with my friends. I don't talk about religion now. What is wrong? Am I not convinced? Am I not certain? Am I bashful and ashamed? Is there a note of weakness here, man that I am, to be avoided? If I have good news, why don't I spread it? To be sure, I contribute a little to the church and a little of that little goes to foreign missions, but I have a neighbor who never goes to church and I haven't had time as yet to tell him the good tidings. Besides, I might give offense by my intrusion.

"When I was a child," said St. Paul, "I spoke as a child, I understood as a child, I thought as a child, but when I became a man, I put away childish things." To what gain? I have put away the best that was in me and let the worst take over. I know that there are some brave souls who never compromise with conscience. From the safety of my sidelines, I envy them but I do not join them. I have been conditioned and adjusted and I am not as good a man as I was a boy. But there are times when I wish I had some of that idealistic and uncompromising young child left in me and despite St. Paul's emphasis on the virtues of maturity, I recall that Christ once said something to the effect that unless one approaches the Kingdom of God as a little child, one shall not enter therein!

I spoke earlier of occupying an alien pulpit. I was speaking, of course, as from the past. I don't feel that way about it now. This is my church by deliberate choice and I love it! I like its democratic traditions. I like the way in which it has assumed a degree of leadership in the Protestant ecumenical movement. I like the freedom of belief and science which I have here. But I have learned freedom can lead to indifference and I know nothing is so fatal to religion as indifference. S times I wish there were a little more certainty even a little more discipline, but I want free most of all. If my ship goes down, I want to b the helm!

I would not have you think that life has mad melancholy or bitter. But it has made me awar how often I substitute the semblance for the r ity. I give a coin to a beggar in the street but not stop to talk lest I become involved in a c cult situation. I still feel pity for the oppressed, downtrodden, the discriminated-against, but I not act on these feelings. I let the emotions serve the deeds. When, in a congregational prayer s time ago, the minister put these words in mouth, "Forgive us a religion which seeks pe and comfort." I said the easy words and let the import go over my head. For the most part pe and comfort are exactly what I seek. For me battle is over. I merely fight little meaningless hind-the-lines skirmishes now.

I am aware of my shortcomings as a Christi If I were honest enough to face the truth I wo give up the pretense of claiming to be one. Bu *was* unfair in quoting Browning as I did. He ad three significant words. "I want to be forgot *even by God.*" I can't accept that! There is so thing within me that revolts against the idea t life is meaningless, that mankind has strugg painfully and pointlessly upward throughout t ages, that the scales of a merciful justice will ne be balanced. If my sins, even though I plead mercy, are too grievous to be forgiven, I shall ha to suffer. But I want desperately to have the do trodden and the oppressed lifted up in a bet hereafter. I want those who have suffered nee lessly and those who have suffered for conscien sake to be comforted. I want those who have serv God and their fellow men to be rewarded.

The "obscure nook" doesn't bother me and don't expect to be remembered but I don't wa to be forgotten—by God. There is still a little fig left in me! Away off in the dim distance I can s the vision of the man called Christ, his shoulde bowed beneath the cross. Even now, in my m turity, the vision still haunts me and I still want follow him, even if from afar, from very far afa I still want to be counted as a Christian and I ga some strength each Sunday by sitting with you, m friends and fellow Christians, worshiping with yo singing the hymns of my youth, listening to th Word of God and to the sermons which come fro this pulpit. I have gone through a number phases in my experience as a professing Christia After the initial shock of my realization that so so-called men of God were merely human being and as I became exposed to studies which made m realize that the Bible, even though inspired b God, most certainly showed the hand of men a well, I still clung to my faith but was no longer s certain. As time went on my doubts about a bene ficent Deity deepened. Then followed a period

me years of indifference and a growing doubt bout the very existence of God. I finally broke way from even a nominal connection with the urch of my heritage and cast my lot in this urch. Here throughout the years my faith has en restored and strengthened. Because I no nger believe so much, I can believe what I do ite firmly. I cannot see God's plan but I have abiding confidence that he has one. I no longer ant to be in the forefront of the Christian battle. just want to be a camp follower and observe the ruggle from a distance.

Self-scrutiny

In a column some time ago in the *Chicago Daily ews*, Sydney Harris commented on the sermons e has "suffered through." He said "If religion is nceived of as a feeling, which it is only in part, en the pastoral duty is merely to make the lis- ner feel good, or pious, or solemn, or elevated. ut religion is a way of thinking as well as of feel- g. It is an idea as much as an emotion, a pro- cative, a radical, a revolutionary idea. The pur- ose of preaching is to make people feel uncom- rtable, to challenge their easy assumptions about emselves and their way of life, to provoke not a ague feeling of good will toward God but a sense f obligation to become more of a reasonable and ving creature of God. To do this effectively, the reacher needs a lively sense of history, a firm rasp of pyschology and enough humor to make the ongregation swallow the bitter pill of self-scrutiny. t is difficult for me to imagine a more formidable eekly assignment."*

I believe with Harris that religion, the Christian eligion, is provocative and radical and revolution- ry. But it troubles me that I haven't been pro- oked into doing anything radical or revolutionary. eligion, said Harris, is a way of thinking. Should- 't it be a way of doing, a way of life? Or shall I e content, as Harris suggests, with merely being sort of "reasonable" Christian? I can see now he formidable task the minister has when he has o preach every Sunday!

What should be the balance between the com- ortable words and the goad? Should the challenge e gentle or the lash sharp? How frequent should he people be made to feel pious and how often hould they be admonished? How far, the minister nust wonder, will they go with him in this direc- ion? Shall he "lay off" this disturbing subject for while? And yet, despite the fact that sham battles ometimes have to be fought from pulpits, I know hat a constant and vital struggle for the souls of nen is being waged from this pulpit when our min- ster is here. When I seek refuge in indifference, he earches me out—and finds me. When I ration- alize, he strikes through my defense and I am ware that I am wrong. When I wrap myself in he cloak of my prejudices, he finds a weakness in ny armor and I surrender to what I know is right. have not heard such thoughtful, searching, chal- enging sermons in my lifetime.

*Used by permission.

And now I have "preached" my "sermon." There has been no message. There have been no judgments nor exhortations and most of all, no admonitions. And yet I should say something. Let it be this: If you are young and have not learned to compromise with life, I envy you. I wish I had my life to live over again. I pray that you will have, as life goes on, more courage than I. If you are mature, and if you feel adequate and secure in your faith, I rejoice for you. If you feel inadequate and insecure, I don't know what to say. "Physician, heal thyself"—and I cannot. And yet, as Robert Louis Stevenson said, "You cannot run away from a weakness; you must some time fight it out or perish; and if that be true, why not now, and where you stand?" My weakness is that I don't "fight the good fight of faith" in terms of Christian deeds and in terms of doing as well as I know how. But there is this hope: I can begin to fight today, if I will. And so can you!

And I can do this: I can commend to you with all of the sincerity at my command certain other words of the preacher, St. Paul. As I remember the opening words of a sermon of nearly fifty years ago, I can hope that you will remember these closing words of his. He spoke to all sorts and conditions of men, to the young and the mature, for his time and for ours, and his words were these: "Keep your hearts and minds in Christ Jesus."

Our Contemporary

(Continued from page 7)

child needs to save his life.' Now, being a man dedicated to reason and one bent on living his life strictly according to logic, I declare within my heart, 'I cannot possibly secure this medicine for my child. It may be rank poison.' Who does this? No one; rather I rush down to the nearest corner drugstore and secure from the pharmacist who is able to read those hieroglyphics the medicine required for my child's recovery."

Since the close of World War II, the story has circulated in Japan that immediately upon the arrival of the American fleet in the harbor of Yokohama, General Douglas MacArthur, before the landing of the American Armed Forces, rode in a jeep some miles inland to see a small shrine about which he had played as a boy. The faith thus shown in the Japanese people at once created within their hearts a responding attitude of faithfulness which did much to relieve the tension of those days.

If God then has made a world, one of whose basic pillars is faith, is it too much to ask that man should have faith in that world's Creator? It is the witness of thousands who have employed such faith that Hebrews speaks truly and that one is thrust into a new dimension from which one may assess and accept the validity of God's eternal treasures.

There Were More People Present at the Inquest Than Had Been on Hand for Many Easters

Why the Church Died

W. Cecil Findley

IT WAS a beautiful Sunday morning. The day dawned bright and clear and as the time for services in the church approached, a few of the old faithful could be seen making their way toward the sanctuary. As they arrived at the front door of the church, they read a notice posted on the door and then moved away and talked quietly in small groups. People always speak quietly and in a subdued manner when standing in the presence of death.

Indeed, these good people gathered before the church on this particular Sunday morning were standing in the presence of death. For this is what the notice on the door proclaimed:

> THIS CHURCH, HAVING BEEN UNSOUND OF BODY, MIND AND SPIRIT FOR SOME TIME IS HEREBY PRONOUNCED DEAD. THIS PRONOUNCEMENT RECOGNIZES WITH SADNESS AND REGRET THAT IN TRUTH THERE HAS BEEN NO LIFE IN THIS CHURCH FOR MANY MONTHS. FUNERAL SERVICES WILL BE HELD TUESDAY.

The people went away sadly, for we are always sad when we receive news of the death of one who has been a friend. They knew there was nothing they could do about it, for death is not only inevitable, but also always final and irrevocable.

Sometimes there is good cause for the death of a church. If there is no more mission for a church, then its death, while always regretted, may be inevitable and even beneficial. But in the case of this church that had died there were many people around it who should have been reached for Christ. There were many children who needed its Sunday school. Because this church still had a job to do many were puzzled at its death. It should have lived on and should still be working on.

Because of this puzzlement an inquest was held to determine the cause of death. Experts were there to do the analysis and diagnosis. More surprising, the people were there is great numbers. There were more people there than had been at church for many Easters. It always seems to ha pen that people come out better to pay tribute a funeral and give more flowers after a friend h died.

There was a stir in the room as the first expe got up to speak. He began by pointing out that i all likelihood no one illness or malady caused th death by itself. He wanted the people to unde stand that though he was going to single out on fatal illness in the deceased, the illnesses to b described by the other experts no doubt had a much to do with the death as this one. Let u listen in as he continues:

"In my considered opinion," he begins the diag nosis in a learned manner, "here is a clear-cut cas of sleeping sickness. It is characterized in its earl stages by sleeping in church. As a matter of fact the term 'sleeping sickness' is just a technical term and it matters little whether it is actual sleep, o daydreaming or what have you; the deadly symp tom is inattention in worship. The deadly thing i when people come to worship without worshipping."

"Do you mean to say," piped up a voice from the audience, "that this matter of not paying at tention in worship is sufficient cause for death?"

The expert answered: "There is precedence for this in the case of Eutychus, where it seems that an attack of sleeping sickness in church proved fatal. Paul had preached long—it was after midnight—and Eutychus went to sleep and fell out the third story window. He was taken up dead, the report reads, although Paul saw to it that he was revived and given another chance.

"The tragic thing is that death by sleeping sickness happens again and again in the church today. When people do not really worship, life loses its glow. When they do not actually make contact with God regularly, they lose *all* contact with him and their spiritual life is dead. This is why I say that sleeping sickness is one of the contributing factors in the death of this church. Where people do not really worship, where they just go through the motions without making their hearts into altars in which the fire of God's love can burn, there can only be creeping death for that church.

"But even more" (this is still the expert speaking) "sleeping sickness has advanced stages in

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ch the symptoms include sleeping at home, out even bothering to come to church to p. Remember again that 'sleep' is only a tech- l term here, for mowing the lawn, or playing or many other things are just as deadly. The ess is characterized by a yawn and a 'Who s?' whenever church and worship are thought which is progressively less and less in this type patient). Whenever the people do not really ship—and therefore do not care whether they to worship or not—it is sleeping sickness and result is eventually death."

The expert sat down. The people who had not n in church for a while, and had not worshiped even longer suddenly were giving their atten- to their fingernails or their shoes. The presid- magistrate at length spoke above the coughing l rustling of clothes to ask the expert: "Sir, ld you give us any prescription for the preven- or cure of this sleeping sickness?"

After a moment's deliberation the expert said, think the prescription is very simple. Take at st one worship service on Sunday whenever pos- le. Give it your full attention, not only staying ake but really praising God as you sing the mns, really praying in the periods for prayer, lly listening for the Word of God as the Bible is d. Even hope—against hope if need be—that sermon will have something valuable for you take home with you. If everyone will take this scription, most any church can recover."

"Cirrhosis of the Giver"

Again he sat down, and this time the magistrate s calling on the second expert. This second man od, and he too looked very learned as he began diagnose the cause of death. "One of the things at most clearly caused the death of this church," said, "is a disease called 'cirrhosis of the giver.'"

"Of the *giver?*" someone asked, supposing that surely must have said "liver." "Yes, cirrhosis of e giver," was the answer.

He went on. "It is characterized by extreme pain ound the billfold area, especially on Sunday rnings. You know how it is said, 'We all give l it hurts; some of us are just more sensitive to in than others.' The victim of this disease is ex- mely sensitive to this particular pain. This dis- se is sometimes accompanied by certain forms of ralysis, rendering one unable to reach for any- ing larger than a one dollar bill (and sometimes tending down to smaller denominations of coin). is also characterized by a dulling of the judg- nt, which allows one to think that his fifty cents week is just as good now as it was in 1939 when started giving it.

"Now if you have been wondering if this disease ever fatal," continued the expert, "just consider e case history of Ananias and Sapphira. You re- mber how they tried to withhold some of their ods that rightfully belonged to the work of the rd and the result was, in the plain words of the cord, they 'fell down and died.' I am afraid that is is all too true of the spiritual life of many of . When we try to withhold that which belongs to God our spiritual life 'falls down and dies.' And when the spiritual life of the church people is dead, the church is dead whether it knows it or not."

This expert did not wait to be asked for a solution but said, "As for a prescription, I could only urge that every member have a shot. A shot of new concern for the church and its work. When each one has this kind of concern he will want to do his share in the work of the church. It will even ease the acute pain around his billfold area. Those who submit to this shot of new concern find that there is no longer a question of how much must I give (implying the question of how little can I get away with). There is only the question: How can I ever give enough? Some people who have been thoroughly treated with this wonder drug of concern have settled on the tithe only because they cannot afford to give more."

As this expert sat down, there was silence except for the shuffling of feet and shifting in chairs. Most everyone there had the uncomfortable feeling that the expert had been talking about him.

Hardening of the Heart

The third expert was a short man with a kindly face. You felt a gracious spirit as he spoke but his words struck home. "One of the most deadly illnesses in this church," he said, getting right to the point, "is hardening of the heart."

The magistrate looked up and asked, "Is that as bad as hardening of the arteries?"

"Much worse," replied the expert. "It makes the church fail to be the church. It makes it fail to live up to its purpose of being a redeeming fellowship in which people are helped along the rough places in the path of life. When the heart of a church has hardened, it cares more for its own program and its own comfort than it does for the fact that outside its doors stomachs are empty and hearts are breaking. It even fails to care that all around it there is only emptiness and frustration in lives at that point where there ought to be the peace that passeth understanding.

"One of the symptoms is snobbishness, when a church comes to care only for its own kind, or own color, of people. Another is when a little system of thou-shalt-not's crowds out the great positive demands of the gospel; when love and forgiveness and kindness are all but forgotten in much busyness about such items of concern as card-playing and dancing." At this point the expert was really getting warmed up to his subject, and he almost shouted as he said, "Be concerned about whatever you will, but do not let the great concerns of love be crowded out! When you do, hardening of the heart has set in, and you have a dying church."

"Well, then," said the magistrate, venturing to offer a solution on his own, "it would appear that a good prescription would be to take seriously the great commandment, to love God, and along with it and inseparable from it, to love your neighbor as yourself."

"Yes, that's right," agreed the expert. "Also needed is to take seriously and really follow the ex-

ample of Jesus. This is the vitamin supplement our hearts all seem to need. And believe me, it does the job—there is no hardening of the heart if you truly follow the Master. One of the commonest symptoms of hardening of the heart is not any kind of meanness, but just a lack of concern, just plain not caring. This lack of concern is impossible if you truly follow this one who literally poured out his life for others."

Some of the people who had come to the inquest had hardening of the heart in such advanced stages that they did not know the expert was talking about them, but others had tears in their eyes as they were made aware of their own lack of concern, and of how they had helped to kill the church.

At this point many thought that the inquest must be at an end, for they had heard enough to put any church to death, spiritually if not physically. But there was one expert more, who was now rising to speak. He wore thick glasses and had an air of earnestness about him.

Spiritual Myopia

This fourth expert started right off by saying, "Perhaps you can see that my eyes are not strong, and that I need thick glasses in order to see. What I want to say to you is about poor sight; this church died because of a more deadly kind of inability to see. In medical terms it has been variously diagnosed as spiritual myopia, or cataracts on the eyes of faith. This dimness of sight in the church has done as much as anything to cause this death.

"The dimness of sight I am talking about is that which causes us to fail to see the possibilities of Christian living. It dims our eyes to the possibilities of what can happen to people when they are really in Christ, or when Christ is in them. Symptomatically, it is a denial of the power of God to change human lives.

"I say this is illness of the first order, because we must have eyes of faith that can see that God's transforming power can be at work in people—even in what we call the hopeless cases. Yes, even in yourself."

At this point the crowd began to murmur, and the murmur became an uproar. The people were saying, "But we believe that. We believe that anyone can be born again, that his life can become new. We do believe that God can change our lives!"

"Ah, yes. That is the sad thing," said the expert. "We all believe it, but not really. We believe in conversion, then make it just an act that happened at some point in our personal history, and then never matters again, except as a point of reference in testimony meetings. We believe in being born again; but in the way we live, and in our lack of faith in others, we show that we do not take the possibilities of the new life seriously. I say this church died because it did not get excited over the possibilities of the new life which is in Christ. It did not have the clarity of sight that could see the possibilities that lie in every man when his life is touched by God. It paid verbal tribute to the new life, of course—every church does—but it's impo ble to see what it means without getting exc about it. This church didn't get excited abou so it died."

You could see that the expert himself was cited about it. He was in dead earnest about belief that if we but had the eyes of faith, we co see the great life-changing power that is in Christian gospel. Now he sat down, with h bowed. The people, too, were reverently quiet.

At length the magistrate broke the silence w a question. "What do you suggest," he asked, a prescription to prevent this disease?"

The expert said simply, "Each one should h his eyes fitted with glasses of faith through wh he can see clearly enough to take the gospel s ously. When we can see that our own life can transformed, and so can the lives of those arou us, we will no longer be bothered with this mala We have to be able to see clearly enough to that the Bible really means it when it says that any man is in Christ Jesus he is a new creature literally a brand new creation. When this can seen clearly, any church can recover."

At this point our story ends. It might be t story of any church, anywhere. But it *need not* the story of any church. He that hath ears to he let him hear.

Alternative

(Continued from page 12)

revelation of man not as a child of God but as child of all the screaming fiends of hell.

(5) We cannot sanction the withdrawal of o efforts to help meet the social and economic nee of the underprivileged peoples of the world. N emergency is grave enough to justify the weake ing of every effort to help other members of th human family toward minimal standards of livin The Christian commitment requires unending e fort to aid anyone in need.

The Least We Can Do

Here, I am sure, both the moral man—that i one interested in justice and peace—and the Chris tian—that is, one committed to seek a world whe men will love one another—are in substantial agree ment. We may be inspired by different motives bu we walk the same road on this long portion of ou journey away from fear and annihilation.

The least we can do—and I would not minimiz the great importance of it—are these things: Firs and foremost, keep our heads; don't panic; refus to be shouted into extreme positions by those wh have "panicked."

That this is a very great need has been obviou since the Russian satellite began circling the globe Literally we were afflicted with what Milton calle "moon-struck madness!"

Now that we have had moons of our own up, th

hysteria has eased up. The least we can do is assist this process in every way. It is always hard to keep things in perspective, to keep our head "when all around us men are losing theirs" but we must do it. If we cannot, the struggle for security and peace is over and we have lost.

(2) We must support every effort to keep open the path of diplomatic negotiation on all levels—whether foreign ministers or heads of states, or through the instrumentality of the United Nations, or by the easing of travel restrictions of all kinds. A hopeful sign was the concluded agreement to ease these travel restrictions. It opens the door only a crack, I know, but beggars cannot be choosers just now. We need to be grateful for any sign of easement of tension. This is a *must* because the only alternative is an immediate speed-up in the forces that make for conflict.

(3) We should persist and broaden the scope of our aid to underdeveloped areas of the world—and we should do this without regard for whether they become staunch military allies. The program should be need-centered, not self-centered. When Senator Ellender argued that we have thrown away fifty billions in foreign aid over the last fifteen years because the money has not purchased allies, he did not answer the primary question: Did the money actually help meet concrete needs that otherwise would not have been met? Any balance sheet I have seen of work done indicates that great good has been accomplished by that money.

(4) We must call for an immediate revival of the Disarmament Commission of the U.N. and a friendly approach to every suggestion that looks toward an easing of tension in Europe. Regardless of the political reaction here to the Kennan Proposal for a withdrawal of troops from Europe, the plain fact seems to be that it was and continues to be well received in Europe. The British Labor Party has endorsed it, in effect, and the widespread support given it in Germany and France cannot be ignored. Actually the only objection to it here, as yet, is that it ignores the "realities of power politics"—a claim which falls flat in the face of the response of European countries. A British leader has said that it may open up the way for a proposal to reunite Germany—an indispensable step in the peace of Europe.

I am not now debating the merits of these moves; I am insisting that they must be given immediate friendly recognition and support—if ever we are to break the pace of the dangerous arms build-up. Let it be said over and over again until it becomes a refrain we shall never forget, that *it is disarmament or re-armament*. We run risks in any disarmament, but these are much to be preferred to the catastrophic certainty of the arms race itself.

The Most We Can Do

Here I speak directly to those who consciously accept and wish to be guided by the Christian commitment. What I shall say will make little sense to one who does not believe that love is the most powerful force on earth, that we are called to make it obvious, and that we must do so at once and in terms of the issues at hand. I do not mean that all who accept this commitment are bound to agree with what I shall say. But there will be no disagreement among us on much of it.

First and foremost, we must be willing to assume full personal responsibility for that commitment. We must "get in there and pitch," as the old saying goes. We must be eager and willing to stand up and be counted among those who are trying to make a Christian approach to these matters. This means a number of positive things: (1) the area of our concern will be world-wide; (2) we shall be as zealous to further the rights of one man as another, no matter who he is or where he lives; (3) we shall seek and support only those policies that further the welfare of all men; we shall seek to speak not only for man but, in all humility, for God as we see him in Jesus Christ.

The Church through History

Lest we shrink from this as an adventure in immeasurable conceit, let us recall that that is what the church has been trying to do all through her history. And that is what the Christian has been and is called to do. Each one of us must answer for himself. None can answer for another. But each must answer. And we *must* covenant to respect the honesty and integrity of those who disagree with us.

It is my calling, my duty, and my privilege to share with you what the Christian commitment means to me as I face the problem of finding a Christian alternative to annihilation. Let me stand first within the circle of my own personal response to the Christian commitment, then move into the wider circle of the church's response to it.

Personally, I must make it clear that as I believe in the truth of love I disbelieve in and declare war in all its forms to be unchristian both in intention and execution. Therefore, I commit myself to unrelenting opposition to the things that make for war wherever they may be found, whether in the blindness and ignorance of peoples about each other, or in low standards of living, or in political oppression, or in economic backwardness, or in any form of injustice. These cannot be accepted or tolerated. They must be fought with every weapon at the disposal of one who believes in the truth and the power of love. One who approaches them in this spirit is not weaponless though no sword is in his hand and no hate is in his heart. It has been done, it can be done, and it must be done.

The Quakers have done it for three hundred years. Martin Luther King and Martin Niemoeller are doing it now. The Fellowship of Reconciliation is composed of thousands of persons from all over the world who are bound together for this purpose.

In no case is this simply a folding of the hands and a lying-down while the juggernaut of injustice crushes us and other innocent peoples. It is an open declaration of war on war as the most monstrous deceiver and liar ever let loose in human history—promising life but bringing death, promising freedom but bringing oppression, promising peace but bringing more war, always more war, promising the unity of all men in justice but open-

ing up chasms of hate and evil among us that we are not able easily to close—and having opened them, to offer its services as a defense against those "on the other side." War breeds war—that is precisely the teaching of history about it and its promises.

As I have worked against the things that make for war over the long hard years that preceded its outbreak, both when this happened in 1941 and if it should come again, I will, in full consistency, claim the status of conscientious objector for reasons of Christian faith.

What do I hope to accomplish by this, you ask. And I must reply that I hope to make my Christian witness as clear, as forthright, and as decisive a factor as one man can make it. Believe me, I have faced most of the problems that are in your mind, and I will not pretend that I have pat solutions for them, but I will say in all candor that I much prefer to wrestle with the problems forced upon me by this commitment than with those that were mine before I made it. I know how Luther felt, though for a different reason, when he said, "Here I stand. God helping me, I can do no other."

The *More* to Be Done

Having declared myself, I have a right, a moral right, to put the question to you: If you won't stand there, where will you stand? What do you propose to do that is *more* than that recommended by those who are not under the Christian commitment?

I could wish and will work as hard as I can for some clarification of the position of the Christian church on these matters. I am sick at heart over the equivocations that have characterized her thought and actions. As I look through the waxworks of horror called modern history, I find much in the church's record to make us ashamed. Look at it for a moment:

(1) The churches have supported both sides of every war that has been fought. They may deplore war, but they will not renounce it and openly and forever separate themselves from it.

(2) Churches have either been conveniently blind or deaf to the horrors of genocide and concentration camps where these have been practiced or have been in existence, and have refused to lead a crusade against them for the evils they are.

(3) The church objected feebly to the indiscriminate bombing of cities practiced in World War II, but never pushed their objections to the status of sustained public protest. The enthusiasm engendered by these ethical doubts, subsided all too quickly. Almost immediately we concluded that we as churchmen had done all we could about this regrettable situation when we cried aloud about our sins and the greater sins of our enemies. Then we lifted pious hands to heaven and asked what else we could do but bomb them into Kingdom Come and for the glory of God and in the name of the Prince of Peace! We may never have put it as crudely as that, but once we had opened the door by our indecision, the uninhibited patriotism of the secular leaders rushed through and did the r with complete brutality.

(4) While it is true the churches were not c sulted about the dropping of the atomic bomb pr to the event, I think we might safely assure c authorities that they need not have feared ov much the reaction of churches to that dread fa After proclaiming our sin and the greater sin our opponents, we would have provided the sp itual rationalization needed for dropping the bom we have learned through long experience to specialists at pouring holy water on unholy objec

Several official church commissions—two in En land and one in this country—met after the w and produced what has been called "the theolo of the bomb." Study it with any care and you s at once that it clears the conscience of statesme and society generally as to the use of this weapo It is now permitted by the Christian conscienc say these commissions, to manufacture, test, ar use the bomb!

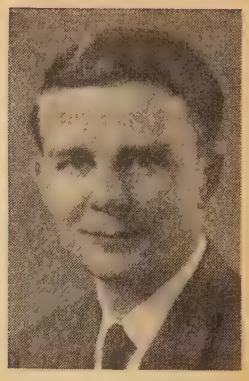
(5) Though the World Council of Churches i sues sharp warnings against the continuation tests of nuclear weapons and the menace of wa there has been no effort on the part either of th World Council or of its constituent members t launch a world-wide crusade aimed at the bannin of the manufacture and the tests of nuclear weap ons, let alone a separation of the church from wa itself.

I want the church to come clean on this matter I want the church to frame her faith in such clea and forthright terms that no one doubts wher she stands on war and the things that make fo war. I want her to have done with weasel words with carrying water on both shoulders, with saying yes and no at the same time and to the same propo sition. I want the church to speak a firm word about the meaning of the Christian commitment in terms of the problems we face today. It can be done. The Quakers and other small churches have done it, and they are showing us the way. It is high time we took that way for it points up the only known Christian alternative to annihilation.

Mr. Norman Cousins, writing in the *Saturday Review*, asked for two billion angry men who would demand of their governments that they cease the mad race toward extinction. That would help, of course, but I would settle for six hundred million Christians accepting and trying to live up to the Christian commitment. For love is infinitely more creative, more lasting and more powerful than anger—and we need all the strength we can find these days.

When the King of Syracuse asked Archimedes, the philosopher-scientist, to demonstrate the lever, the learned man explained that the lever was a device for moving a great weight with a small force. Then he said, "Give me a place to stand, and I will move the earth." That is what we need and have in the Christian commitment—a place for us to stand. And as we stand there and exert our individual and collective strength we can move the world from war to peace. It is our gracious privilege to believe this, and our solemn duty to do it.

The Need—for Truth in Terms Both Real and Understandable



Our Younger Brother

By John S. Wood

ISAIAH wrote about a time when "even the youths shall faint and be weary and young men shall fall exhausted." In great measure, we live in such a time. The cycle of war, depression, more war, uneasy peace and then the grim specter of more depression and total destruction has taken its toll of our vitality. We find that not only do our old men no longer dream dreams, but also that our youths see no visions. For after all, there isn't much future in the future, and it does not seem very meaningful to plan for a tomorrow that may never be.

In the brief span of forty years we, as a people and as a nation, have been forced to grow up. No longer can we play the role of a naive, self-sufficient rich, confident that all will be well tomorrow. We find ourselves thrust into unasked-for responsibilities and world leadership in the midst of an international order burdened by indescribable poverty and what has been so aptly called a "revolution of rising expectations."

It is in just this kind of world that our young people have had to grow up—and grow up before their time. Even as we are faced with the problem of a society whose ingenuity has outstripped its morality, so our young people are confronted by adult choices and temptations before they have the stability for mature decisions. In time, we may learn to control and put to good use the atom and fast-opening space. And, in time, our youth may learn to fill their responsibilities earlier. But for the present we have problems in both realms.

We adults do not often realize how much "being young" has changed. In 1940 a high school student planning a career needed to choose between something like 20,000 job titles. Today he is confronted with over 42,000!

It's amazing to think how the baby-sitting industry has emerged in just one generation. But even more amazing is the way in which total youth buying power has mushroomed until today, in earnings, allowances and miscellaneous pin money, our teen-agers have over nine billion dollars annually in disposable income.

The granddad who walked three miles to school and on occasion merited the family horse and buggy for a ride under the moon, and the father who borrowed the family car for a movie-date in the county seat are both understandably "at sea" with today's teen-ager who may have a car of his own, has certainly traveled in several states, and may even spend part of his high school or college career overseas in study, travel or service activity.

If anything, many of us had it easier, being always comparatively close to home, with mom and dad nearby to guide us or even subtly make decisions for us. Today's teen-ager faces most of his hard choices out where mom and dad are not, have never been, and could not imagine themselves to be. If home ties and home discipline seems looser today it is because the home no longer is quite the shelter and the haven it used to be. Bemoaning that fact will not turn the clock back but will only blind us to the challenge of making the home what it must be now—a new kind of rooting and fellowship, an association of growing individuals.

Acting Like Adults

We have all lived through enough Andy Hardy, Corliss Archer, Henry Aldrich stories to recognize that being adolescent has its difficulties and embarrassments. So when society forces them to assume a more adult role, when their own companions egg them on, and when they want to get out of adolescence anyway, why shouldn't they try to act like an adult? More and more of them do at younger and younger ages. Can you tell me, for instance, at what age we start in long pants or lipstick, or when it was you last saw a teen-ager in knickers or pigtails?

But, you may quickly protest, you don't mean to say they think they are adults when they do the things they do? Well, what tests and measurements do they use? Clothes? Yes. Smoking and drinking? Yes. Sex? Yes. The ideals of the "body beautiful" and the "tough guy"? Yes. Responsibility? Not too often. Reliability? Much too rarely. Decency and honor? Of a sort.

Where do you think these standards and measurements came from? Seeking to enter the adult world, looking for some guideposts to determine

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when they had, our teen-agers have merely appropriated unto themselves all of the false standards and foibles of the generations that have been before them. If not first, young people rank second only to young children as the worlds best imitators.

Let me be understood. I am not saying that you and other adults did the kind of things a number of today's teen-agers are headlined as doing. But, in essence, the standards and values of a large number of our present youth generation merely mirror the standards and values highlighted in the "roaring twenties" and the "flaming forties."

Rebellion a Process

We may well be experiencing a "revolution in morals" as some maintain, but let us remember that such revolutions do not take place overnight or within one generation. Our rebellious youth are but part of a process that started while a lady named Victoria was still on the throne. If anything, today's youth are probably a shade less hypocritical than some of their forbears. Their actions and attitudes may still shock and repel us at times, but at least they reflect their own group standards—unlike some generations when the group morality said one thing and the individual did another.

It is certainly true to say that if the standards that seem to guide our youth are poor standards, they were also poor standards a generation or two ago, which merely points out that the discovery of new ideals is long overdue. So our youth now find themselves between a world long dying and a world perhaps never to be born.

Many people are amazed to discover that, in spite of all the headlines and concern, in spite of all the reasons and excuses given, it still remains true that only about three per cent of our youth account for what we have called "juvenile delinquency." The other 97 per cent, by quirk of law or statistic, by chance or by choice, never turn up in the newspapers of the FBI's Uniform Crime Reports.

So while we can go astray by talking as if delinquency was the pattern of all our young people, we can gain some insights from the "glaring examples" that will help us to understand all of our youth. We should recognize, for instance, that delinquency is in some degree a measure of the rebellion and frustration of those who are caught between a childhood into which they no longer fit and an adulthood into which they are not yet accepted, leaving them with nowhere to go and nothing to do.

We should recognize that delinquency is in some degree a sign of how parents too are caught without the answers in a world of bewildering, rapid change and so are unable to adequately perform their historic civilizing and socializing role. We should recognize that delinquency is in some degree a symbol of a sick society which finds itself unable to provide hope, security and wholesome outlets for even the normal energies of its young.

Given all this, our young people seek to establish a world that has meaning for them. As with any experiment, they learn to accept mistakes, excesses and rapid shifts of opinion and direc
Their "mass crazes," their "idols," their st
likes and dislikes in music and clothes and
hairdos are symbols of their search. But since
are still experimental efforts at standards of
own, they need to be protected from the u
sirable and un-understanding criticisms of adu
thus the elaborate efforts at privacy, special
gon, and the diversionary zig-zag maneuver
change and indecision.

They look for their own standards, for ours
mostly unacceptable and the world we have ha
them does not commend our wisdom very hig
They sense our moralism to be hypocritical. T
see our morality to be largely irrelevant. They
pect our idealism as impractical. And they h
great difficulty thinking of the future as anyth
but foolhardy. Anybody want to trade places w
them?

Before moving on to speak of the church's
and responsibility in this situation, we need
have a brief word or two about the church's you
We need, for instance, to recognize that they
are part of the same generation, involved in
same process of growing up, badgered by the sa
drives and temptations as are their peers.

Our Young People

It would be pleasant to imagine that this we
not the case, to think that *our* young people we
somehow immune, to believe Mr. J. Edgar Hoov
when he proclaims that Sunday school pupils
not get into trouble. To the degree to which th
might be true, it would only reveal how sheltered
life we are living, protecting ourselves from co
tamination. If we do not have delinquents or pr
delinquents in our church programs, we are failin
in our mandate under the gospel to reach a
sorts and conditions of men. If we do attempt
reach them, it is most probable that some of the
will turn up in the statistics on occasion.

But even our "best" young people can get int
trouble. Witness a recent case in my part of th
country where a 16 year old girl in a stolen autc
mobile, racing to escape a pursuing police ca
crashed into another car, killing the driver. Sh
was no delinquent by most peoples stereotypes:—
honor student, suburban home, president of youth
group, moderator of Presbytery youth council
president of community inter-church group, etc.

To some degree our church young people *ar*
inoculated and protected against the worst, els
our programs would be failing completely. To som
degree, they have a "freshness," a "joy" and
"charm" lacking in the others. But we canno
immunize our youth by isolation. Rather, our re
sponsibility is to help all youth to overcome th
forces impinging upon them. Not in escape but i
conquest lies the victory.

What has all this to say to the church and t
you and to me, we who are the church in action
I think it says these (three) things, at least.

First, as always, we must try to reach peopl
where they are. I know I am stating the obviou
when I suggest that it is far easier to condem

rock and roll" than it is to understand it. But nless we make the effort to understand the forms f expression and outlet that speak to our young eople, we will never gain entry to their confidence. Unless we recognize their need to let off steam and ake use of their growing energy we only succeed n capping a head of steam that may blow off at the rong time and in the wrong way. Far better that hey do "blow off" in some hearty church-related ctivity and use up some energy in church chan-eled service projects than that our self-sufficiency r desire for peace and quiet freeze them out to ther places.

Recasting the Truth

If we are to minister where young people are, ve will need to do more than just provide a Sunday morning class or Sunday evening fellowship, for hese do not effectively reach the ones who need ur fellowship the most—the youth who is lonely nd isolated, the youth in the gang that never gets ear a church service. A friend of mine has just een engaged as minister to youth and young dults by a church in one of our large cities. But nstead of filling his schedule to overflowing with lass and group leadership responsibilities, the con-regation has wisely assumed those jobs in order to eep him free to roam the streets and visit the uke joints and minister and evangelize by first eing available to youth.

Second, we must be willing at times to be a voice rying in the wilderness. Crying against the hysteria hat would defame all youth for the vices of a few. Crying against harried law officers who would cope with the minority by penalizing the majority with urfews and registrations. Crying against the pres-ures in society and in church which would main-ain a prim silence and avoid that frank discussion f society's failures, adult failures, which can be an venue on which together we can seek to help oung people find the guidance they want and eed. Haven't you heard the young person who omplains: "If only the older folks would admit hey've made mistakes too and then help us find nswers"?

On the other hand, we have got to be a voice in he modern wilderness, resisting the pressures of outh for silence and conformity. Seeing how badly isillusioned their parents have been with "causes" nd "crusades," our young people seem now to be dopting a turtle-like reluctance to deal with con-roversial issues or involve themselves in campaigns f civic improvement or politics or international af-airs. They have become, as one national periodical as characterized them, "our cautious young men." But the church, which does have a *cause* and a *rusade* to which it still calls men to dedicate their ives, cannot afford to allow its youth to fall into a norass of complacent conformity that can only re-ult in lock-step, unthinking totalitarianism.

Third, we must recognize that Christianity has a message for young people today but that it will never be widely heard or heeded by youth if we fail o speak to their problems in their terms. A "preachy" approach to right and wrong, sex and human relations will have only a small audience and an even smaller circle of practitioners.

Our task is further complicated in the very necessary realization of how utterly we have failed to permeate society as a whole with anything more than a pale facsimile of the total love of God and fellow man which is the heart and keystone of our gospel. This failure makes our task with the youth of today at one and the same time a new task and opportunity, and yet part of the age-old task of the church: to help man see, accept and organize his life by eternal truths about himself, his society, his God.

Young people, as always, have energy, drive and fresh possibilities. It continues to be true, as George Bernard Shaw once said, that "youth is such a wonderful thing, it's a shame it's wasted on the young." But there is one thing youth today are clearly lacking which accounts for their lostness and confusion. They do not have in their lives an organizing principle around which to build their lives and from which to keep their values straight, their ideas of right and wrong steady. Is this not the very thing we have said that Christianity supplies—the reason, the purpose, the direction, the center for life in God as revealed through Jesus Christ? Our task then is to take that truth and cast it in terms that are both real and understandable in the world of today and the world of tomorrow.

We, as the church, stand in something of the situation of Joseph meeting his brethren after a long separation, as we look upon our young people and hear the words: "Is this not your younger brother?" To this we match the admonition recorded in Timothy to "treat younger men as brothers" and we know wherein our duty lies.

Let us then, before God, acknowledge our own shortcomings and failures; let us, along with our younger brothers, seek together in the fellowship of the church the forgiveness and grace which renews and strengthens us for new life in the days yet to come from our Creator's hand.

Prayer

"O HOW I love thy law!" exclaimed the psalmist: "It is my meditation all the day!" In our time, O God, when the stern rules of Moses have been gentled by Jesus, how much more reason have we to love thy law of love! Thy statutes are no Procrustean bed upon which we are to be stretched into agonizing conformity; thine is a law which love fulfills. Thy design for man is a brave, jubilant love that outgrows the sins of selfishness and pride, and liberates him to greaten into divine sonship and human brotherhood. On such a law—"the law of Christ"—we delight to meditate. Such a law we love. Such a law, enable us, O God, to fulfill. Amen.
—Harold L. Bowman, pastor emeritus, First Presbyterian Church, Chicago, Illinois.

Loving God With All the Mind

By H. Richard Rasmusson

WHAT does it mean to love God with all the mind? Each of the Synoptic Gospels quotes the words that are the basis of this question: ". . . and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind and with all your strength." These words together with the command to love our neighbor as ourself have been called The Great Commandment. And the part about loving God with all the mind has been called The Forgotten Commandment.

These words were not original with Jesus. In Deuteronomy 6:5 we read: "and you shall love the Lord your God with all your heart, and with all your soul, and with all your might." This commandment means that we are to love God with our whole being. The New Testament makes Jesus add, "and with all your mind." This is not really the addition of something new. It was added to make clear to people living in a Greek environment that God was to be loved with the whole being.

In this discussion we are concerned with one aspect of our commandment, namely, *with all your mind.* What does it mean to love God with all the mind?

To love God with all the mind means that everyone — even the religiously minded—is to think freely. E. Stanley Jones speaks about "Seven Hesitations of American Christianity." One of these hesitations relates to the area of the mind. "The church," he says, "has only too often been afraid to allow men to think, and to think freely."* Oftentimes we have acted as if our church, our creed, our doctrines could not stand honest thought and investigation. But if this is so that they can not, then let us abandon them. Surely we do not want to put our trust in what cannot be examined by the mind. But the command to love God with all the mind says that God and religion, far from fearing investigation, invite it, yea, command it.

A man went into a church and heard the preacher say in the course of his sermon: "Few things, my friends, have done more harm in this world than thought." He then said, though it was really unnecessary, "Don't, my dear friends, put me down as a thinker; put me down as a believer." But belief without thought is superstition. Belief without thought is sin. The Scripture says: "Let every man give a reason for the faith that is in him." Jesus commands us to love God with all the mind—and that means thinking.

Intellectual Virtues

To love God with all the mind means cultivating the intellectual virtues. It is a sad commentary on the church and our Christian faith that the intellectual virtues are by many people never associated with the church and religion. But when our faith is honest, intellectually serious, mature, grown-up, it cultivates these virtues: humility before the fact, receptiveness to new truth, vigilance against lazy presupposition, willingness to abandon obsolete ideas, appreciation of differences that result from different interpretations of inconclusive evidence.

Anyone familiar with the history of doctrinal controversy—let science apologize for their own household of faith —knows that it has been marred by pride, obscurantism, unquestioned presupposition, intolerance, illusions of infallibility. True faith is a kind of learned ignorance.

Loving God with all the mind means wanting and seeking and getting reasons for our beliefs. Louis Evans tells of a Presbyterian who told him once that he joined the church on "confusion of faith." I suspect that this man was only more honest than hundreds who have joined the church on the same grounds. But it should not be so and it need not be so. Many are the aids and helps to intelligent faith: preaching that feeds the mind and answers problems of faith; personal conferences with your minister; reading religious books with marrow and meat in them; enrolling in classes of religion. My professor of philosophy warned the church recently against a wooly-minded, fuzzy-headed ignorance" on the part of many Christ about the Christian religion. We not loving God with all the mind w this is true. And to be a wooly-min fuzzy-headed ignoramus about o faith is sin. The pursuit of relig knowledge is a duty. We are ur orders to think about our faith, questions about it, get reasons believing what we believe. To rest a traditional, secondhand faith is a and wrong.

Borden P. Bowne wrote that church must be a "church for the norant but it should never be an ig rant church." Christians, if they are be true to Christ, must use intellect effort to overcome apathy to religi knowledge and indifference to the ogy. Pascal, the great Frenchman, sa that the first principle of ethics was "think well." It is also a first princi of religion.

To love God with all the mind mea that every good use of the mi whether in science, art, literature whatever worthy intellectual disciplii we engage in, is a religious act and form of worship. Because God is t creator of heaven and earth, he is t creator of all truth. Instead of fearin new truth from whatever source, w now rejoice in this truth. Every pie of truth that comes from whatev source is God's truth. Every disciplir revealing truth is a holy discipline an its protagonists servants of God.

Therefore we are more interested i education—not less; not for brushin philosophy aside, but for more ph losophy, for going deep into existence not for more religion and less science but for more religion *and* more scienc and a harmony and partnership be tween the two.

The Roots of Faith

To love God with all the mind is t remember and appreciate the intellec tual roots of our faith. No person ca read the writings of the man who di most to start the faith down the roa as a world religion and not see hov important he thought a right use the mind was. He wrote: "I will pra with the mind." He wrote: "I wi sing with the mind also." He wrote "Be not children in your thinking." H asked that we be transformed by th tool of our mind. He said it was wit the mind that he served his Lord. H wrote: "With eyes wide open to th

*E. Stanley Jones, *The Christ of the American Road* (Nashville: Abingdon, 1944). Used by permission.

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nercies of God, I beg you, my brothers, is an act of intelligent worship, to give him your bodies. . . ."

And how would the Christian faith have survived in its many environments, facing hostile philosophies and world views, except for men of intellectual stature, using their minds to reinterpret the faith and make it live in each new age? Hear the roll call of a few of the immortals: Paul, John the Elder, the Alexandrian Fathers, Clement, Origen, Augustine, Athanasius, Aquinas, Luther, Calvin, Temple, Schweitzer, and today Niebuhr, Brunner, Horton, Ferré. These men never made a virtue of ignorance or credulity. They labored long and hard to make the Christian faith credible and reasonable to the minds of their generation.

When Schleiermacher in his classroom at the University of Berlin kept reiterating that the essence of religion was the feeling of dependence and the constitutive element in the Christian faith, Hegel, in the classroom beside him would expostulate, "Ober, meine Herren, das Denken ist auch Gottesdienst"—"To think and to think hard is a religious duty." And so it is. We are to love God with all our mind. A Pakistan poet has written:

An infidel before his idol
With waking heart
Is better than the religious man
Asleep in his mosque.

Pulpit Calendar

Jan. 1—New Year's Day.
Jan. 4—2nd Sunday in Christmastide.
Jan. 4-11—Universal Week of Prayer.
Jan. 5—Twelfth Night: Epiphany Eve.
Jan. 6—Epiphany.
Jan. 11—1st Sunday after Epiphany.
Jan. 18—Missionary Day.
Jan. 18-24—Church and Economic Life Week.
Jan. 25—3rd Sunday after Epiphany.
Jan. 25-Feb. 1—Youth Week.
Feb. 1—4th Sunday after Epiphany.
Feb. 8—The Transfiguration. Race Relations Sunday.
Feb. 11—Ash Wednesday.
Feb. 13—World Day of Prayer.
Feb. 15—Universal Day of Prayer for Students.
Feb. 15-22—Brotherhood Week.
Feb. 22—2nd Sunday in Lent.
Mar. 1—3rd Sunday in Lent.
Mar. 8—4th Sunday in Lent.
Mar. 15—Passion Sunday.
Mar. 22—Palm Sunday.
Mar. 22-28—Holy Week.
Mar. 25—The Annunciation.
Mar. 26—Maundy Thursday.
Mar. 27—Good Friday.
Mar. 29—Easter.

for your Lenten-Easter reading

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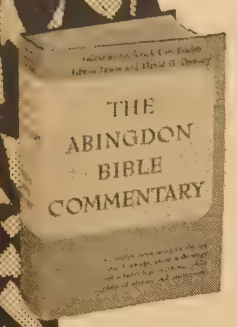

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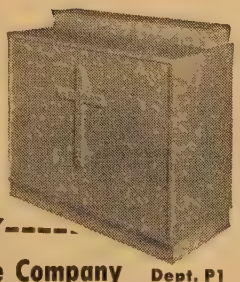

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Book Reviews

LUTHER ON WORSHIP. *By Vilmos Vajta. Muhlenberg Press. $3.25.*

THE term, "worship" is used in the broad sense "to clarify the inner connection between Luther's theology as a whole and his theology of worship." Vilmos Vajta, director of the Department of Theology of the Lutheran World Federation, draws heavily on the Weimar edition of *Luther's Works.* The book, translated by U. S. Leupold, is loaded with short sentences, summary paragraphs, and considerable repetition.

This is a helpful book for all who seek a clearer insight into Luther's position, and it is a good corrective for those who have "spiritualized" all forms of worship into subjectivity and mood. Faith is not the end but the beginning of worship.

While the book ranges over a wide field—the Word, the Sacrament of the Lord's Supper, the Ministry—its constant emphasis is on worship as the grace of God, given by him to be received and accepted by man. Worship is not a means of gaining faith; it begins as an act of faith, and through worship, God reveals himself and bestows his blessings. Worship and faith are synonymous; thus only the man of faith can worship. "Faith points beyond man to God condescending towards us. Neither do we 'psychologize' worship when we find its essence in faith, for to believe is to 'put on' Christ. Luther's theology of worship rests on God and faith as component parts."

In this view, worship cannot be seen simply as seeking and searching for God, nor as a training school for unbelievers, nor even as the "believers sacrifice of praise and thanksgiving." All of these expressions, which center in man's reaching for God, have no validity *unless* we begin with worship as an institution of God in which he imparts his grace to those who have faith. We do not worship to get faith; because we have faith, we worship.

The author concludes his detailed contrast of the mass to Luther's views with this definition: "Worship is the gift of the gracious God through the incarnate and suffering Christ for his congregation which receives the gift by faith and so enters into fellowship with God. Thus worship is a participation in the work of Christ." His chapter on "The Proclamation of the Word" (the Holy Scriptures) develops Luther's well-known effort to restore the Word to its rightful place in worship.

But the Word needs messengers and the Sacrament requires administrators. The chapter on the Ministry restores the office to its sacred though

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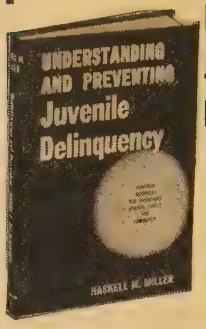

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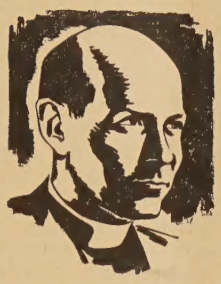

The Harper Book for Lent 1959

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WE ARE HEIRS.
"... heirs through hope ..."
WE DON'T HAVE TO DO IT OURSELVES.
"... by the merits of his most precious death."
WE ARE STRONGER THAN WE THINK.
"... assist us with thy grace ..."
OUR NEIGHBORS WILL HELP.
"... that we may continue in that holy fellowship ..."
AND NOW IT'S OUR TURN.
"... do all such good works as thou hast prepared for us to walk in ..."

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Likewise, prayer also begins with God: The Christian's prayer "is not a stab in the dark, nor a search for the unknown, but an exercise of faith, obedience, and hope. . . . Far from being man's long-distance call to God, [prayer] is simply the exercise o... in his promises which cannot fa...

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BELIEFS THAT MATTER. *By G... Little. Westminster Press. $2.50*

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Nonetheless the book will make t... reading minister wonder whether ... himself possesses as clear and simp... a grasp of his faith and whether in h... own pulpit he has done justice to o... basic beliefs as Christians. This vo... ume can also be recommended to la... men with questions about their faith.—*Edwin K. Roberts, Hope Presbyteria... Minneapolis, Minn.*

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dult education in the church. Dr. eigler begins with definitions of adult- ood and of Christian education, and ontinues with an analysis of adult eeds, which he derives principally om a questionnaire sent to denom- national leaders. For the organization f adult education in the local church, e suggests the necessity of dealing ith adults in three age groups. De- arting from the customary designa- ons of young adults, middle aged, nd older people, he calls these three vels of maturity which he describes s beginning adulthood, continuing dulthood, and arriving adulthood.

In general, Dr. Zeigler is more per- asive in his analysis of needs than e is in his proposals for remedies. le says himself that there is "nothing eally new to say," but out of what the ifferent denominations are doing he as listed those things that are bring- ing results. Since the methods sug- gested are tested, the book has real value as a textbook for those who are seeking to know what churches are doing. What is lacking are imaginative or creative proposals for doing the job. Pastors who are struggling with problems of over-organization now, will swallow hard before accepting the proposal that a "Council on Adult Work" is an absolute must for each congregation. They may well wonder if fostering another organization will go far toward making the existing groups more effective.

Dr. Zeigler is at his best when he departs from the recitation of prob- lems and methods and lets his own gracious Christian personality come through in some wise, friendly words of counsel or in the interpretation of a biblical passage.—*Joseph W. Baus, Pittsburgh, Pa.*

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